A

Moral Prognostication,

I. What shall befall the Churches on Earth, till their Concord, by the Restitution of their *Primitive* Purity, Simplicity, and Charity.

II. How that Restitution is like to be made, (if ever) and what shall befall them thence-forth unto the End, in that *Golden-Age* of *LOVE*.

Written by **Richard Baxter.**

When by the *KING*'s Commission, we (in vain) treated for Concord, 1661. 18

And now Published, not to Instruct the Proud, that scorn to Learn; nor to make them Wise, who will not be made Wise: But to Instruct the Sons of *Love* and *Peace*, in their *Duties* and *Expectations*. And to tell *Posterity*, That the Things which befall them, were Fore-told: And that the Evil might have been prevented, and Blessed *Peace* on Earth attained, if Men had been but willing; and had not shut their Eyes, and hardened their Hearts, against the Beams of *Light* and *Love*.

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TO THE READER.

Reader,

IT is many Years, since this Prognostication *was written,* (1661, *except the Sixteen last Lines*) *but it was cast by, lest it should offend the Guilty. But the Author now thinketh, that the Monitory Usefulness, may over-weigh the Inconveniencies of Mens Displeasure; at least, to* Posterity, *if not for the* Present Age; *of which, he is taking his Fare-wel. His Suppositions are such as cannot be denyed.* Viz.

1. *Eccles.* 1. 9. The Thing that hath been, is that which shall be; and that which is done, is that which shall be done: and there is no New Thing under the *Sun.*

2. The same Causes, with the same Circumstances, will have the same Effects on Recipients, equally disposed.

3. *Operari sequitur esse:* As Natures are, so they act; except where over-power'd.

4. *The Appetite* (*Sensitive and Rational*) *is the Principle of Motion; and what any* Love, *they will* Desire *and* Seek.

5. *Therefore,* Interest *will turn the Affairs of the World; and he that can best* understand all Interests, *will be the best* Moral Prognosticator; *so far as Men are Causes of the Events.*

6. *The Pleasing of* God, *and the Happyness of their own and others Souls, being the Interest of True Believers; and Temporal Life, Pleasure, and Prosperity, being the seeming and esteemed Interest of Unbelievers cross Interests, will carry them contrary wayes.*

7. *Contraries, when near and Militant, will be troublesome to each other, and seek each others Destruction or Debilitation.*

8. *The Senses and Experience of all Men, in all Ages, are to be believed about their proper Objects.*

9. *Men of* Activity, Power, *and* Great Numbers, *will have advantage for Observance and Success, above those that are Modest, Obscure, and Few.*

10. *Yet* Men *will still be* Men; *and the Rational Nature will yield some Friendly Aspect towards the Truth.*

11. *Those that are Ignorant, and misled by Passion, and carryed down the Stream, by Men of* Malignity *or* Faction, *may come to themselves, when Affliction, Experience, and Consideratenes have had time to work; and may Repent, and undo some-what that they have done.*

12. *As* Sense *will be* Sense, *when* Faith *hath done its best; so* Faith *will be* Faith, *when Flesh or Sense hath done its worst.*

13. *Men that fix on a Heavenly, Everlasting Interest, will not be Temporizers, and changed by the Worldly Mens Wills or Cruelties.*

14. *When all Men have tired themselves with their Contrivances and Stirs,* Moderation *and* Peace *must be the quiet State.*

15. *When all Worldly Wisdome hath done its utmost, and Mens Endeavours are winged with the greatest Expectations;* God *will be* God, *and Blast what he Nilleth; and will Over-rule all Things, to the Accomplishment of his most Blessed Will.* Amen.

On these Suppositions it is, that the following Prognostications *are founded; which I must admonish the* Reader, *not to mistake for* Historical Narratives: *But, I exhort him to know* what Hath been, *and* what Is, *if he would know* what Will be; *and to make sure of Everlasting Rest with* Christ, *when he must leave a sinful, restless World.*

A

Moral Prognostication

Of what must be Expected in the

Churches of Christendome,

TILL THE

GOLDEN AGE

RETURNS;

OR,

Till the Time of True *Reformation* and *Unity*.

1. MAnkind will be Born in a State of Infancy and Nescience, that is, without actual Knowledge.

2. Yea, with a Nature that hath the innate Dispositions to sloath, and to diverting pleasures and business; and more than so, to an aversness from those Principles which are needful to Sanctification, and Heavenly Wisdom. The Carnal Mind will have an Enmity against *God*, and will not mind the things of the Spirit, nor be subject to *God*'s Law, *Rom.* 8. 5, 6, 7, 8.

3. Sound Learning, or Wisdom, in things of so high

a Nature, as are the matters of Salvation, will not be attain'd without *Hard Study*, and *Earnest Prayer*, and *Humble Submission* to Instructions; and all this a *long time Patiently* Endured, or rather *willingly*, and *delightfully* Performed.

4. And if the *Seeds* of Wisdom be not *Born* with us, in a *capacious disposition* of understanding; but contrarily a *Natural Unapprehensiveness* Blocks up the Way; even *Time* and *Labour*, will never (without a Miracle) bring any, to any great Eminency of Understanding.

5. And they that have both *Capacity*, and an *Industrious* Disposition, must have also *sound*, and *able*, and *diligent Teachers*, or at least escape the Hands of *Seducers*, and of *partial factious guides*.

6. There are *few Born* with good natural Capacities, much less with a *special dispositive acuteness*; and few that will be at the *pains* and *patience*, which the getting of Wisdom doth require; and few that will have the happiness of *sound*, and *diligent Teachers*; But *fewest of all* that will have a *concurrence* of all these three.

7. Therefore there will be but *few very Wise Men* in the World; Ignorance will be common, Wisdom will be rare.

8. Therefore *Errour* or *false Opinions* will be *common*. For unless Men *never think* of the things of which they are Ignorant, or Judge nothing of them one way or other, they are *sure to err*, so far as they Judge in Ignorance. But when things of greatest Moment are represented as *True* or *False*, to be believed or rejected, the most Ignorant Mind, is naturally inclined to pass its Judgment or Opinion of them one way or other; and to Apprehend them according to the light he standeth in, and to think of them as he is disposed. So that *Ignorance* and *Errour will* concur.

9. He

9. He that *Erreth*, doth *think* that he is in the *Right*, and Erreth not: For to *Err*, and to *know that he Erreth* in Judgment, is a Contradiction, and Impossible. (However in *Words* and *Deeds* a Man may *Err*, and *know* that he Erreth.)

10. He that *knoweth* not, and that *Erreth*, perceiveth not that *Evidence* of Truth, which should make him receive it, and which maketh other Men receive it; And therefore *knoweth not* that indeed another is in the *right*, or seeth any more than he.

11. Especially when every Man is a Stranger to anothers Mind and Soul, as to any immediate inspection: And therefore, *knoweth not anothers knowledge*, nor the Convincing Reasons of his Judgment.

12. As no Man is moved against his *own* Errours, by the Reasons which he *knoweth not*; so *Pride*, and *Self-love*, and *Partiality* thence arising, incline all Men naturally to be *over-valuers* of their own *Understandings*, and so *over-confident* of all their own conceptions, and over-stiff in defending all their Errours, As *Pride* and *selfishness* are the first-born of Satan, and the Root of all positive Evil in Man's Soul; so a Man is more *Naturally Proud* of that which is the *Honour of a Man*, which is his *Understanding* and *Goodness*, than of that which is common to a *Beast* (as *Strength*, *Beauty*, *Ornaments*, &c.) Therefore *Pride* of *Understanding* and Goodness oft Live, when sordid Apparel telleth you that childish Pride of *Ornaments* is Dead. And this *Pride* maketh it very difficult, to the most *Ignorant* and *Erronious*, to know their *Ignorance* and *Errour*, or so much as to *suspect* their own Understandings.

13. He that seeth but *few things*, seeth not much to make him *doubt*, and seeth not the *difficulties* which should check his Confidence, and stiffness in his way.

14. He that ſeeth *many things*, and that *clearly knoweth much*; eſpecially, if he ſee them in their *Order*, and reſpects to one another, and leaveth out no one ſubſtantial Part, which is needful to open the ſignification of the reſt.

15. He that ſeeth *many things diſorderly*, and confuſedly, and not in *due method*, and leaveth out ſome ſubſtantial Parts, and hath not a *digeſted* Knowledge, doth *know much*, and *err much*, and may make a buſtle in the World of Ignorants, as if he were an excellent Learned Man; but hath little of the *Inward delight*, or of the *Power* and *Benefits* of Knowledge.

16. He *that* ſeeth many things but *darkly*, *confuſedly*, and not in the true *place* and *method*, cannot reconcile Truths among themſelves; but is like a Boy with a pair of Tarrying-Irons, or like one that hath his Clock or Watch all in peices, and knoweth not how to ſet them altogether. And therefore, is inclined to be a *Sceptick*.

17. This ſort of Scepticks, differ much from Humble Chriſtians; and have oft as high Thoughts of their Underſtandings as any others: For they lay the cauſe upon the difficulties in the Objects, rather than on themſelves: Unleſs, when they incline to Brutiſhneſs or Sadduceiſme, and take Man's Underſtanding to be uncapable of True Knowledge, and ſo lay the blame on humane Nature as ſuch, that is, on the *Creator*.

18. Few know ſo much as to ſee the difficulty of things, and make them *doubt*, or Sceptical. But far fewer know, ſo much as to reſolve their doubts and difficulties: Therefore, though (as Biſhop *Jewel* ſaith of *faithful Paſtors*) *I ſay not that there will be few Cardinals, few Biſhops, few Doctors, few Deans, few Jeſuits, few Fryars, (there will be anow of theſe)* yet there will be *few Wiſe*,

wise Judicious Divines, and *Pastors*, even in the best and happyest Countrys.

19. Seeing he that *knoweth not* or that *Erreth*, knoweth not that *another Knoweth*, or is in the *Right*, when he is in the wrong; therefore he knoweth not whose Judgment to honour and submit to, if he should suspect or be driven from his own: And therefore is not so happy, as to be able to choose the fittest Teacher for himself.

20. In this Darkness, therefore he either *Carnally* casteth himself on the *Highest* and most *Honoured* in the World, where he hath the most advantages for worldly Ends; or he followeth the *fame* of the *time* and Country where he is, or he falleth in with the Major Vote, of that Party whatsoever it be, which his understanding doth most esteem and honour; or else with some Person that hath most advantage on him.

21. If any of these happen to be in the *Right*, *he* will be also in the *Right materially*, and may seem an Orthodox, Peaceable, and Praise-worthy Man: But where they are in the *Wrong*, he is contented with the *Reputation* of being in the Right, and of the good Opinion of those whom he concurreth with; who flatter, and applaud each other in the Dark.

22. When *wise* Men are but *few*, they can be but in *few* places; and therefore will be absent from most of the People (High or Low) that need Instruction. Besides, that their studiousness inclineth them (like *Hierom*) to be more retired than others, that know less.

23. This confidence in an Erring Mind, is not only the Case of the *Teachers*, as well as of the *Flocks*; but is usually *more fortifyed* in *them* than in others: For they think that the Honour of *Learning* and *Wisdom*, is due to their *Place* and *Calling*, and *Name*, and *Standing*

in the Universities; how empty soever they be themselves. And they take it for a double dishonor (as it is) for a *Teacher* to be accounted Ignorant; and an injury to their work and office, and to the People's Souls, that must by their honor be prepared to Profit by them; And therefore, they smart more impatiently under any detection of their Ignorance, than the common People do.

24. It is not meer *Honesty* and *Godliness*, that will suffice to save Ministers or People from this Ignorance, Injudiciousness and Errour; There having ever been among the very Godly Ministers, few *Judicious* Men, that are fit to investigate a difficult Truth, or to defend it against a subtile Adversary, or to see the Systeme of Theological verities in their proper Method, Harmony, and Beauty.

25. *Morality* hath innumerable Difficulties as well as School-divinity: Because that *Moral Good* and *Evil*, are ordinarily such by *preponderating Accidents*; (Actions as *Actions*, being *neither*; but only of *Physical* Consideration.) And the work of a true Casuist is to *compare* so many *Accidents*, and to *discern* in the comparison which *preponderateth* that it requireth both an *Acute* and a *Large Capacious far seeing Wit*, to make a Man a true resolver of Cases of Conscience. And Consequently to be a *judicious Pastor*, that shall not lead the People into Errours.

26. As few Teachers have *Natural Capacity* for *Exactness*, and a *Willingness*, and *Patience* for *long Laborious Studies*; so many by their *Pastoral oversight* of Souls, and many by the *wants of their Families* (especially in times of Persecution, when all their publike maintenance is gone, and they must Live (with their Families) on the Charity of People, perhaps Poor and Persecuted as well as they)

they) are hindred from those Studies, which else they would undergo.

27. It is few that grow to much *Exactness* of Judgment without much *Writing* (for themselves or others): For Study, which is to be *Exactly* ordered and expressed by the Pen, is usually (at last) the exactest Study: As the Lord *Bacon* saith, [*Much Reading maketh a Man full; much Conference maketh a Man Ready: and much Writing maketh a Man Exact.*] There are few *Camero's*, Men of *clear Judgment*, and *abhorring to Write*. And there are few Divines comparatively that have opportunity to Write much.

28. They that Err in Divinity, do think their *falsehoods* to be *God's Truth*; and so will Honour that which he hates, with the pretence of his Authority and Name.

29. Therefore they will call up their own, and other Mens Zeal, to defend those falshoods as for *God*, and think that in so doing they do *God* Service.

30. And the Interest of their own Place, and Honour, and Ends, will secretly insinuate when they discern it not, and will increase their Zeal against Opposers.

31. Therefore, seeing *they* are usually *Many*, and *Wise* Men but few, they will expect that *Number* should give the precedency to their Opinions, and will call those *Proud*, or *Heretical* that gain-say them, and Labour to defame them, as *self-conceited* Opinionative-Men.

32. Therefore too many *Godly Ministers* will be great opposers of many of those Truths of *God*, which they Know not, and which they Err about, and will help on the Service of Satan in the World; And will be the Authors of Factions and Contentions in the Churches; whilst too many are [*Proud*, *Knowing nothing* (in those mat-

matters when they think they are most Orthodox) *but doting about Questions, and Strifes of Words, whereof cometh Envy, Strife, Railing, Evil Surmisings, Perverse Disputings of Men* of *Corrupt Minds* (in this) and *Destitute* of the *Truth*, 1 Tim. 6. 4, 5.

33. And if many Good Men will Erroniously stand up against that Truth which any Man Wiser than themselves maketh known, the Worldly, and Malicious, that have a manifold Enmity against it, will be ready to strengthen them by their Concurrence, and to joyn in the Opposition.

34. Not they that are *Wisest* at a distance, but they that are *Nearest* the People, and are *always with them*, are likest to prevail to make Disciples of them, and bring them to their mind: So great an advantage it is, to Talk daily and confidently to Ignorant Souls, when there is none to Talk against them, and to make their Folly known.

35. Especially if the same Men can get *Interest* in their *Esteem* as well as *Neerness*, and make themselves Esteemed the *Best* or *Wisest* Men.

36. Therefore *Jesuitical*, *Worldly Clergy* Men, will always get about *Great Men*, and insinuate into *Nobles*, and will still defame them that are *Wise* and *Good*, that they may seem odious, and themselves seem excellent, and so may carry it by deceitful Shews.

37. And they will do their best, to procure all *Wise* and *Good* Men, that are against their Interest, to be Banished from the Palaces of Princes and Nobles, where they are; lest their *presence* should confute their Slanderers, and they should be as *Burning and Shining Lights*, that carry their Witness with them, where they come: And also to bring them under publike stigmatizing Censures, and Sufferings; that their Names may be infamous and odious, in the World.

38. And

38. And *Heretical Pastors* will play a *Lower Game*, & creep into the Houses of silly People, prepared by ignorance, and Soul-disturbers to receive their *Heresies*.

39. Between these two Sorts of naughty Pastors (the WORLDLY and the HERETICAL) and also the Multitude of *Weak erroneous honest Teachers*, the *Soundest* and *Worthyest* will be so few, that *far most* of the *People* (high and low) are like to live under the Influences and Advantages of *Erring-Men*; and therefore, themselves to be an *Erring People*.

40. In that Measure, that Men are Carnal; their own *Carnal Interest* will Rule them. And both the WORLDLY and HERETICAL Clergy, are Ruled by *Carnal Interests*, though not the *same Materially*. And the *Honester Erring* Ministers, are *Swayed* by their Interests *too much*; Insomuch, that on this account, is was no overvaluing of *Tymothy*, or wrong to the other Pastors, that it should plainly be said by *Paul*, Phil. 2. 21, 22. [*For I have no Man like Minded, who will Naturally care for your State. For all seek their own, not the things which are* Jesus Christs.] And *Act*. 20. 30. [*Of your own selves shall Men arise, and speak perverse things, to draw away Disciples after them.*] Besides the *Grievous Wolves* which would not spare the *Flocks*.

41. The *Interest* then of the WORLDLY Clergy, will consist in *pleasing the Great Ones* of the World; for *Lordships*, and *Worldly wealth*, and *Honour*, and to be made the *Rulers* of their Brethren, and to have *their wills*: And the Interest of *Hereticks* will be to have *Many* to be of their *Own Opinion* to Admire them: And the Interest of upright Ministers, will be to please *God*, and propagate the Gospel, Increase the Church, and Save Mens Souls. Yet so that they have a *Subordinate Interest*, for Food and Rayment, and Families, and necessary Reputation,

tation, which they are too apt to overvalue.

42. Therefore, it will be the *Great Trade* of the WORLDLY Clergy, to please and flatter the Rulers of the World, and by all artificial Insinuations, and by their Friends, to Work themselves into their *Favour*, and by Scorns and Calumnies, to Work out all other that are against their Interest.

43. And it will be the *Trade* of *Hereticks*, to insinuate into the more ductile People, especially as *Ministers* of *Truth* and *Righteousness*, that have somewhat more excellent in *Knowlenge* or *Holiness*, than the Faithful Ministers of *Christ*.

44. And it will be the *Work* of *Faithful Ministers*, to Save Mens Souls. But with such various *Degrees* of *Self-denyal* or *Selfishness*, as they have various Degrees of *wisdom* and *Holiness*.

45. Many Great and Piously disposed Princes, like Constantine, will think that to *Honour* and *Advance* the Clergy, into Worldly *Power* and *Wealth*, is to Honour *God* and the Christian Religion: And Great Munificence is fit for their own Greatness.

46. And because such *Honour* and *Wealth* cannot possibly be bestowed on *All*; it must make a great Disparity, and set some as Lords over the rest.

47. And the unavoidable *Weakness*, *Passions*, and *Divisions* of the Clergy, will make Rulers think, that there is a *Necessity*; that besides the *Civil Government*, there should be some of their *Own Office*, to Rule the rest, and to keep them in order, obedience, and Peace.

48. *Ambition* and *Covetousness*, will abuse this Munificence of Princes: And whilst that *any Church Preferments are so Great* (beyond the Degree of a meer encouraging Subsistence) as to be a *strong Bait* to tempt the desires of a *Proud* and *Worldly* Mind, the *most Proud* and

Worldly

worldly that are within the reach of Hope, will be the *seekers*, by *themselves*, and by their *Friends*.

49. Mortified, Humble, Heavenly Men, will either *never Seek them*, or with no great *Eagerness*; their *Appetite* being *less*, and their *Restraints* much *greater*.

50. Therefore they that have the *Keenest Appetites* to *Church-grandure* and *Preferments*, and are the *Eager Seekers*, are likest to *find*.

51. Therefore the *Lovers of Wealth and Honour*, are likest still to be *Lords* among the Clergy; except in such marvellous happy Times, when *wise* and *Pious* Princes, *Call* the more *Worthy* that *seek it not*, and *reject* these *thirsty seekers*.

52. The greatest *Lovers of Worldly Wealth and Honour*, are the *worst Men*, 1 Joh. 2. 15. Jam. 4. 4. *&c.*

53. Therefore, except in such times as aforesaid, the *worst Men* will be still the *Rich* and *Powerful* in the *Clergy*, for the most part, or at least, the *worldly* that are *very bad*.

54. These *Carnal Minds are Enmity to* God, *and cannot be Subject to his Law. And the Friendship of the World is Enmity to* God. And the *Honour*, and *wealth* of these Worldly Men, will be taken by them for *their Interest*: And they will set themselves to *defend* it, against all that would endanger it.

55. The Doctrine and Practise of Humility, Mortification, Contempt of the World, forsaking all, taking up the Cross, *&c.* is so much of the Christian Religion, that however the *worldly* Clergy may *formally Preach* it; their *Minds* and *Interests* are at Enmity to it.

56. *Such Men* will make *Church-Canons* according to their *Interests* and *Minds*.

57. And they will *judge* of *Ministers* and *People*, according to their *Interest* and *Mind*; Who is *Sound*, and

who is *Erroneous*, who is *Honest*, and who is *Bad*, who is Worthy of *Favour*, and who is Worthy of all the *Reproches* that can be devised against him?

58. The *Humble*, *Mortified* Ministers, and People, that are seriously the Servants of a *Crucified Christ*; and place their hopes, and portion in another World, have a holy Disposition, contrary to this *Worldly Carnal Mind*; And their *Manner of Preaching*, will be of a *different Relish*, and the Tenour of their *Lives*, of a contrary Course.

59. The generality of the *best People* in the Christian Churches, will perceive the *Difference* between the *Worldly*, and the *Heavenly manner* of *Preaching*, and of *Living*, and will Love and Honour the Later, far above the former; because their *new Nature* suiteth with things Spiritual, and fitteth them, to relish them.

60. The *Worst* of *Vicious* and *Worldly* Men, will disrelish the *Spiritual manner* of *Preaching* and *Living*, and will joyn with the *Worldly Clergy* against it.

61. The *Worldly Clergy* being *Hypocrites*, as to *Christianity and Godliness* (like *Judas* that loved the bag, better than *Christ*) They will *make themselves* a *Religion*, consisting of the *meer Corps*, and *Dead Image* of the *True Religion*; of *set Words*, and *Actions*, and *Formalities*, and *Orders*, which in themselves are (*many*, at least, if not *all*) *good*; but the *Life* they will not endure.

62. This *Image* of *True Religion* or *Corps* of Godliness, they will dress up with many additional Flowers out of their own Gardens, some *Tolerable*, and some *Corrupting*: That so they may have something which both their own *Consciences*, and the *World*, may take to be *Honourable Religion*; lest *Known Ungodliness* should *Terrify Conscience* within, and shame them in the *World* without.

63. This *Image of Religion* so dreſt up, will suit their

Carnal

Carnal Auditors and *People* too, to the same Ends; and therefore, will become their *Uniting Interest*.

64. That which is but a *Weed* among these Flowers, the more Heavenly Ministers and People will *dislike*, and much more dislike the *Loathsome Face of Death* (or *lifelessness*) in their Religion.

65. These differences of *Mind* and *Practise*, will Engage both Parties in some kind of Opposition to each other. The *Worldly Clergy* or *Hipocrites*, will have Heart-risings against the Ministers and People that think meanly of them, and will take it for their Interest to bring them down. For Enmity is hardly restrained from Exercise. And *Cain* will be Wrath, that *Abels* Sacrifice is better accepted than his own.

66. The better Ministers, will be apt through *Passion*, to speak too dishonourably of the other: And the *rash*, and *younger sort*, and the Heretical Hypocrites that fall in with *them*, will take it for part of a *Godly Zeal* to speak against them to the People, in such Words as *Christ* used of the Scribes and Pharisees.

67. Hereupon the Exasperations of each Party, will be increased more and more; And the *Powerful Worldly* Clergy, will think it their Interest, to devise some new Impositions, which they know the other cannot yield to, to work them out.

68. Whether they be *Oaths*, *Subscriptions*, *Words*, or *Actions*; which they believe to be *against Gods Word*, the Spiritual, and Upright part of the Clergy and People, will not perform them; resolving to obey *God*, rather than Man.

69. Hereupon the *Worldly* part will take their advantage, and call them *Disobedient*, *Stubborn*, *Proud*, *Schismatical*, *Self opinioned*, disturbers of the publick Peace and Order, *Pestilent fellows*, *and movers of Sedition among the*

People, that will let nothing be quiet, but *Turn the World upside-down*, Act. 24. 5, 6. And will Endeavour to bring them to *such Sufferings*, as Men really Guilty of such Crimes deserve.

70. And because the suffering, and dissenting party of Ministers, when silenced will leave many Vacancies in the Churches they will be fain to fill them with men, how Empty and Unworthy soever, that are of their own Spirit, and will be true to their Interests.

71. The Exasperation of their Sufferings, will make many, otherwise sober Ministers too impatient, and to give their Tongues leave to take down the Honour of the Clergy, whom they suffer by more than beseemeth men of Humility, Charity, and Patience.

72. When the *People*, that most esteem their Faithful Ministers, are deprived of their Labours, by the Prohibitions of the rest, and *themselves* also Afflicted with them; it will stir up in them an inordinate, unwarrantable, passionate Zeal; which will corrupt their very Prayers, and make them speak unseemly things, and Pray for the downfal of that Clergy, which they take to be the Enemies of *God*, and Godliness. And they will think that to speak easily or Charitably of such Men, as dare forbid *Christs* Ministers to Preach his Gospel, and by Notorious Sacriledge, Alienate the Persons, and Gifts that were Consecrated solemnly to *God*; is but to be Luke-warm, and indifferent between *God* and the Devil.

73. And when they take them as Enemies to Religion, and to themselves, the younger and rasher sort of Ministers; but much *more* the *people*, will grow into a Suspition of all that they see their Afflicters stand for: They will dislike not only their *Faults*; but many *harmless things*, yea many *laudable customes* which *they* use; and

will

will grow into ſome Superſtition in Oppoſition to them, making *new Sins* in the manner of Worſhip, which *God* never forbad or made to be ſins; and taking up *new Duties*, which God never made Duties; yea ready to forſorſake ſome old & wholeſome *Doctrines*; becauſe their Afflicters own them, and to take up ſome *new unſound Doctrines*, and Expoſitions of *Gods* Word; becauſe they are inclined by *Opinion*, and *Paſſion* conjoyned, to go as *far* as may be from ſuch Men, whom they think ſo bad of.

74. And the vulgar People that have but little ſenſe of Religion (that are not by the foreſaid *Intereſt*, United to the *Afflicting Clergy*) having a Reverence to the worth of thoſe that are *Afflicted*, and an Experience of the rawneſs, and differing lives of many that poſſeſs their Rooms, will grow to *Compaſſionate* the *Afflicted*, and to think that they are *injured themſelves*, and ſo to think hardly of the cauſers of all this.

75. Hereupon the *Powerful* Clergy, will Increaſe their Accuſations againſt the Party that is againſt them, and Declare to the World in Print and Pulpits, their ignorance, unpeaceableneſs, unrulineſs, giddineſs, falſe opinions, and conceits about the manner of Worſhip, and how unſufferable a ſort of Men they are.

76. By this time the Devil will have done the Radical part of his Work; which is to *Deſtroy much of Chriſtian Love* to one another, and make them take each other for *unlovely odious Perſons:* The one part, for *Perſecuting Enemies of Godlineſs, and Hypocrites, and Phariſees:* The other for *peviſh, ſeditious, turbulent, unruly Sectaries.* And on theſe ſupoſitions, all their after Characters, affections and practiſes towards each other will proceed.

77. By this Enmity and Oppoſition againſt each other, both Parties will increaſe in Wrath, and ſomewhere in

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Numbers. The *Worldly Afflicting Clergy* will multiply not only such as are *disaffected* to them, but downright *Fanaticks*, and *Sectaries* that will run as far from them as they can, into contrary Extreams. For when they are once brought into a distast of the o'd Hive, the Bees will hardly gather into one new one; but will divide into several Swarms and Hives. As every Mans Zeal is more against the *Afflicting* party; so he will go *further* from them: Some to be *Separatists*, some *Anabaptists*, some *Antinomians*, some *Seekers*, some *Quakers*, and some to they know not what themselves.

78. For the *Women* and *Apprentices*, and *Novices* in Christianity, that have more Passion than Judgment, will abundance of them quite over-run, even their own *Afflicted Teachers*, and will *forsake them*, if *they* will not *over-run* their *own Judgments*, in forsaking those that do Afflict them.

79. And many Hypocrites that have no sound Religion; but *Ignorance*, *Pride*, and *Uncharitableness*, will thrust in among them, in these discontents; or spring up in the Nurceries of these Bryers of Passion, and will bring in New Doctrines, and New ways of Worship, and make themselves Preachers, and the Heads of Sects: By Reason of whom, the way of Truth shall be Evil spoken of.

80. And many unstable Persons seeing this, will dread and loath so giddy a sort of men, and will turn *Papists*, upon the perswasions of them that tell them, that there is no true Unity nor Consistency, but at *Rome*; and that all must thus turn giddy at last, that are not fixed in the Papal Head. And thus they that fly *too far* from the *Common Prayer Book*, will drive men to the *Mass*, and the *Afflicters* will make *Sectaries*, and the *Sectaries* will make *Papists*.

81. When

81. When the *Violent* Clergy, instead of a Fatherly Government of the Flocks, have driven the People into Passions, Distempers, and Uncharitable disaffections to themselves, and have also been the great Cause of multiplyed Heresies, and Sects by the same means, instead of being Humbled and Penitent for their Sin, they will be hardened, and justify all their violences, by the giddiness and miscarriages of those Sectaries, which they themselves have made.

82. And when they publish the faults of such, for the justification of their own violence, they will draw Thousands into an Approbation of their Courses, (to think that such a turbulent people can never be too hardly called or used) and Consequently into a participation of their Guilt.

83. By all this, the Dissenters will be still more Alienated from them; and many will aggravate the Crime of the *Ministers* that *Conform to their Impositions*, and obey them; And for the sake of a *few that Afflict them*, they will Condemn many Laudable Conforming Ministers, that never consented to it; but could heartily wish, that it were otherwise.

84. And the younger, and indiscreeter passionate sort, will frequently reproach such, as *unconsionable temporizers*, that will *do any thing* for Worldly Ends, and that as *Hypocrites* for a Fleshly Interest, concur with the Corrupters, and Afflicters of the Godly.

85. These *censures* and *reproaches*, will provoke those *Conforming Ministers*, who are not masters of their *passions*, nor Conquerors of their *Pride*, to think as bad of the Censurers, as their *Afflicters* do, and to joyn with them in the displaying of all their Enormities, and promoting their further Sufferings, and publishing the folly and turbulency of their Spirits, with Spleen and Partiality.

86. By these kind of Speeches, Preachings, and Writ-

ings, Multitudes of the Debaucht will be hardened in their Sin against all Religion: For when they observe that it is the same party of Men, who are thus Reproached, that are the strictest reprovers of their Lewdness, their Fornications, Tipling, Gaming, Luxuries, and Ungodliness; they will think that it's no great matter, what such a defamed giddy sort of People say, and that really they are worse themselves.

87. Each party of these Adversaries, will Characterize the adverse Party as Hypocrites: The *Passionate Sufferers*, will call the *Afflicters*, [*Hypocrites* and *Pharisees*, that have no Religion, but a formal shew of outside Ceremonies and Words, and that *Tythe*, *Mint*, and *Cummin*, and wash the outside, while within, they are full of Persecuting Cruelty, and are Wolves in Sheeps Cloathing, loving the uppermost Seats, and great Titles, and Ceremonious Philacteries, whilst they are Enemies to the Preaching of the Gospel of *Christ*, and get Revenues to themselves, and devour not only the Houses, but the Peace, and Lives of others, under pretence of long Liturgies; and that devour the living Saints, while they keep Holy-days, and build Monuments for the dead ones, whom their Fathers Murdered, *&c*] And the *Powerful* Clergy, will call the *others Hypocrites*, and labour to shew that the Pharisees Character belongeth to them, and that their pretences of strictness in Religion, and their long Praying and Preaching, is but a Cloak to cover their Disobedience, and Covetousness, and secret Sins; and that their Hearts, and inside, is as bad as others, and that their Fervency in Devotion, is but an Hypocritical, Affected, Whining, and Canting; and that they are worse, than the lesser Religious sort of People; because they are more Unpeaceable, and Disobedient, and add Hypocrisy to their Sin.

88. The

88. The Ignorant, Worldlings, Drunkards, and Ungodly despisers of Holiness and Heaven, being in all Countrys most contradicted in their way, by this stricter sort of Men, and hearing them in Pulpit, and Press so brandid for Hypocrites, will joyfully unite themselves with the Censurers; and so they will *make up* as *one Party*, in crying down the *Precise Hypocrites*; and usually make some *Name* to call them by, as their brand of common Ignominy: And they will live the more quietly in all their Sins, and think they shall be Saved, as soon as the Preciseſt, that make more shew, but have no more Sincerity, but more Hypocrisy than themselves.

89. The *Suffering* Party, seeing the *Ungodly*, and the *Conforming Afflicters* of them thus *United*, and made *one Party* in Opposition to *them*, will increase their hard thoughts of the adverse Clergy, and take them for downright *Prophane*, and the *leading Enemies* of *Godliness* in the World, that will be Captains in the Devils Army, and Lead on all the most Ungodly, against *serious Godliness*, for their Wordly Ends.

90. And the young and indifferent sort of People in all Countrys, that were engaged in neither part, being but strangers to Religion, and to the differences, will be ready to judge of the Cause by the Persons; and seeing so many of the Dignified *Advanced Clergy*, and the more *sensual* sort of the People on *one side*, and so many Men of *strict lives* on the other, that *suffer* also for their Religion, and hearing too that it is some Name of *Preciseness*, that they are Reproached by, will think them to be the *better side*; And so the title of the *Godly* will grow by degrees, to be almost Appropriated to their Party, and the *Title* of *Prophane* and *Persecuters* to the other.

91. All this while the *Nonconforming Ministers*, will

be ſomewhat differently affected, according to the different degrees of their Judicioufneſs, Experience, and Self-denyal.

Some of them will think theſe Paſſions of the People needful, to check the Fierceneſs of the Afflicters (which doth but Exaſperate it); And therefore, will let them alone, though they will not encourage them.

Some of the *younger* or *more injudicious hot-brain'd* ſort will put them on, and make them believe, that all Communion with any Conforming Miniſters or their Pariſh-Churches is *unlawful*, and their *forms* of Worſhip, are *Sinful* and *Anti-chriſtian*; and that they are all Temporizers, and Betrayers of Truth, and Purity, that *Communicate* or *Aſſemble* with them.

The *judicious*, and *experienced*, and moſt *patient*, and *ſelf-denying* ſort, will themſelves abſtain from all that is Sin; and as far as it is in their choice and power, will joyn with the Churches, that Worſhip *God* moſt agreeably to his Word and Will; But ſo, as that they will not be loud in their Complaints, nor buſy to draw Men to their Opinions in Controvertible Points, nor will *unchurch* and condemn all the Churches that have ſomething which they diſlike as Sinful; nor will *Renounce the Communion* of all faulty Churches, leſt they Renounce the Communion of all in the World, and Teach all others to Renounce *theirs*: But they will *ſometimes Communicate* with the *more faulty* Churches, to *ſhew* that they *unchurch them not* (ſo they be not forced in it to any Sin); Though *uſually* they will prefer the *pureſt*: yea, *ordinarily* they will joyn with the *more faulty*, when they can *have no better*, or when the *publike good* requireth it. They will never prefer the Intereſt of their *Nonconforming Party*, before the Intereſt of *Chriſtianity*, or the *Publike good*: They will ſo defend *leſſer Truths*, as not to neglect or dis-

disadvantage the *greater*, which all are agreed in; They will so preserve their *own Innocency*, as not to stir up *other Mens Passions*, nor to make *factions* or *divisions* by their difference. They will so dislike the *pride* and *worldliness* of *others*, and their injuries against God and Godliness, as not to *speak Evil of Dignities*, nor to Cherish in the Peoples Minds, any *Dishonourable* injurious thoughts of their Kings, or any in Authority over them: They will Labour to *allay* the *passions* of the *people*, and to *rebuke* their *censorious*, and too *sharp Language*, and to keep up all *due Charity*, to those by whom they Suffer; but especially *Loyalty* to their *Kings* and *Rulers*, and *Peaceableness* as to their Countrys. They will teach them to distinguish between the *Cruel* that are Masters of the Game, and all the rest that have *no hand in it*; and at least not to *separate* from *all the rest*, for the sake of a *few*: If they will go as far as *Martin* (in *Sulpitius Severus*) to avoid all Communion with *Ithacius* and *Idacius*, and the Councils of Bishops, that Prosecuted the *Priscillianists*, to the scandal of Godliness it self; yet not for their sakes to avoid all others, that never consented to it: nor with *Gildas*, to say of all the bad Ministers, that he was not *Eximius Christianus that would call them Ministers, or Pastors*, rather than *Traitors*. They will perswade the People to discern between Good and Evil, and not to run into *Extreams*, nor to dislike *all* that their Afflicters *hold* or *use*; nor to call things *lawful*, by the name of *Sin*, and *Anti-christianity*, nor to suffer their Passions to blind their Judgments, to make superstitiously *New Sin* and *Duties*, in opposition to their Adversaries: Nor to disgrace their Understandings and the Truth, by Errours, Factions, Revilings, or Miscarriages; nor to run into Sects, nor to divide Christs House and Kingdom, while they pretend to be his Zealous Servants: They

will perſwade the People to Patience, and Moderation, and Peace, and to *Speak Evil of no Man*, nor by *Word* or *Deed*, to *Revenge themſelves*; Much leſs to reſiſt the Authority that is ſet over them by *God*; but to imitate their Saviour, and quietly Suffer, and being reviled not to revile again; but to Love their Enemies, and Bleſs their Curſers.

92. The ſoberer ſort of the People, will be Ruled by theſe Counſels, and will do much to quiet the reſt. But the Heretical part with their own Paſſions, will Exaſperate many Novices and Injudicious Perſons, to account this Courſe and Counſel aforeſaid, to be but the effect of *Luke-warmneſs*, and *Carnal Compliance* with Sin, and a halting between two Opinions, and a Participation in the Sin of Perſecutors, and Malignant Enemies of Godlineſs: And they will believe that whoever joyneth with the Pariſh Churches, in their way, is guilty of Encouraging them in Sin, and of falſe Worſhip.

93. Hereupon they will defame the *Non conforming* Miniſters laſt deſcribed, as Men of no Zeal, neither Fleſh nor Fiſh; and perhaps, as Men that would Save their Skin, and ſhift themſelves out of Sufferings, and betray the Truth. And when ſuch Miniſters, acquaint them with their unſound Principles and Paſſions, they will ſay of them, that they ſpeak *bitterly of the Godly*, and joyn with the Perſecutors in reproaching them.

94. And they will carry about among themſelves, many falſe Reports and Slanders againſt them; Partly becauſe *Paſſion* taketh off Charity, and Tenderneſs of Conſcience; and partly becauſe an *Opinionative Modal, and Siding Religiouſneſs*, hath ever *more Followers*, and a *quicker Zeal*, than *true Holineſs*; And partly becauſe they will think that *humane converſe* obligeth them to *believe* the Reports, which thoſe that are accounted good Men utter;

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And partly becauſe that they will think, that the upholding of their Cauſe (which they think is Gods) doth need the Suppreſſion of theſe Mens Credit, and Reputation that are againſt it.

95. But the greater part of the honeſt Non-conformiſt Miniſters, will diſlike the headineſs, and raſhneſs of the Novices, and the Sectaries; and will approve of the aforeſaid moderate Wayes. But their opportunities, and diſpoſitions of Expreſſing it, will be various. Some of them will do it freely, whatever be thought of it; And ſome of them that have impatient Auditors, will think that it is no duty to attempt that which will not be endured, and that it is better to do what good they can, than none. And ſome will think, that ſeeing the *Worldly* Clergy *forbid* them to Preach the *Goſpel of Salvation*, they are not *bound* to keep up any of *their Reputation* or *Intereſt*, as long as they have themſelves no hand in the Extreams, and Paſſions of the People. And ſome that have Wives and Children, and nothing but the Peoples Charity to find them Food and Rayment, being turned out of all publike Maintenance by their Afflicters, and Proſecuted ſtill with continued violence, will think that it is not their duty, to beg their Bread from door to door; nor to turn their Families to be kept on the Almes of the Pariſh, by loſing the Affection of thoſe People, whoſe Charity only they can expect Relief from: And therefore, they will think that Neceſſity, and Preſervation of their Families Lives and Health, will better *excuſe* their *ſilence*, when they Defend not thoſe that would Deſtroy them, againſt the overmuch Oppoſition of the People; than the Command of their Afflicters will excuſe their ſilence, if they neglect to Preach the *Chriſtian Faith*. And ſome will think, that finding themſelves *hated*, and *hunted* by *one party*; if they

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lose the Affection of the *other* also, they shall have none to do their Office with, nor to do *any good to*; and that they shall but leave the People whom they displease, to follow those passionate Leaders, that will tempt them to more dangerous Extremities, against the Peace of Christian Societies.

But the most judicious and resolved Ministers, that Live not on the Favour or Maintenanee of the People, or are quite above all Worldly Interest, will behave themselves *wisely*, *moderately*, and yet *resolvedly*; and will do nothing, that shall distaste sober and wise Men, nor yet despise the Souls of the most Impotent or Indiscreet; but by solid Principles, endeavour to build them upon solid Grounds; and to use them with the Tenderness, as Nurses should do their crying Children. But yet they will not cherish their Sin, under the Pretence of profiting their Souls; nor by Silence, be guilty of their Blood; nor so much as connive at those dangerous Extreams, that seem to serve some present Exigence and Jobb: but threaten future Ruine to the *Churches*, and Dishonour to the *Christian Cause*. And therefore, they resolve not to neglect the Duties of Charity, to the Bitterest of their Persecutors: And the rather, because that it will prove in the end, a Charity to the Church, and to the Souls of the Passionate, whose Charity they labour to keep alive. And Silence at Sin, is contrary to their Trust and Office: And they will not be Guilty of that Carnal Wisdom, which would do Evil, that Good may come by it; or that dare not seek to cure the Principles of Uncharitableness, Divisions, or Extremities in the People, for fear of losing Advantages of doing them Good; or that dare not disown unlawful *Schisms* and *Separations*, for fear of encouraging those Malignants, that call lawful Practices by that Name. They will do *God*'s Work (though with

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Prudence, and not destructive Rashness, yet) with Fidelity, and Self-Denyal. And they will lay at *Christ*'s Feet, not only their Interest, in the Favour of Superiors; and their Peace, and Safety, and Liberty, and Estates, and Lives, which are exposed to Malignant Cruelty, among the *Cainites* of the World: but also, all the Good Thoughts, and Words, and Favour of the Religious sort of People, yea, and Pastors too. And they will look more to the Interest of the *whole Church*, than of a *Narrow Party*; and of *Posterity*, than of the *Present Time*: As knowing, that at long-running, its only *Truth* that will stand upper-most; when *Malignant Violence*, and *Sectarian Passions*, are both run out of Breath. And therefore, in Simplicity, and Godly Sincerity, they will have their Conversations in the World; and not in Fleshly Wisdom, or Selfish-blinding-Passions, or Factions. Let all Men use them how they will, or judge or call them what they will; they will not therefore be false to *God*, and to their Consciences. And seeing it is their *Office* to *Govern* and *Teach* the People, they will not be *Governed* by the *Favour* of the most *Censorious*, *Ignorant*, or *Proud*; but will Guide them as Faithful Teachers, till they are deserted by them, and disabled. But the Sober, Antient, Wise, and Experienced, will alwayes cleave to them, and forsake the Giddy and Sectarian way.

96. In the Heat of these Extremities, the most *Peaceable* and sober Part, both of the *Conformists* and *Nonconformists*, will be in best Esteem with the grave and sober People; but in the greatest Streight, with both the Extreams.

97. The *Godly* and *Peaceable Conformists*, will get the Love of the *Sober*, by their Holy *Doctrine* and *Lives*: But they will be *despised* by the *Sectaries*, because they *Conform*;

form; and they will be *suspected* by the Proud and Persecuting *Clergy*, as *leaning* to the *Dissenters*, and strengthening them by their Favour; because these Ministers will, in all their Parishes, more love and honour the Godly *Non-conformists*, than the Irreligious, *Ignorant*, Wordly, Dead-hearted Multitude, or the Malignant Enemies of Godlyness.

98. Hereupon these *Conformists* being taken for the chief Upholders of the *Non-conformists*, will be under continual Jealousies, and Rebukes. And perhaps, new Points of Conformity shall be devised, to be imposed on them, which it is known, their Consciences are against; that so they may be forced also to be *Non-conformists*: Because Secret Enemies are more dangerous, than Open Foes.

99. These *Conformists* being thus troubled, will feel also the stirring of Passion in themselves; and by the Injury, will be tempted to think more hardly of their Afflicters, than before: And so will Part of them, turn down-right *Non-conformists*; and the other Part will live in Displeasure, till they see an Opportunity to shew it. And these are the likest to cross and weaken the *Worldly*, *Persecuting Clergy*, of any Men.

100. And as for the *Moderate Nonconformists*, that understand *what* they do, and *why*, and seek the *Reconciling* of all Dissenters; they will also be Loved and Honoured by the Sober, Grave, and Experienced *Christians*: But both Extreams will be against them. The *Sectaries* will say, as before, That they are Luke-warm, and Carnal, Selfish, Complying-*Men*: The *proud imposing-Clergy* will say, That it is they that have drawn the People into these Extreams; and then complain of them, that they cannot Rule them. And they will tell them, That till they Conform themselves, their Moderation doth but

strengthen

strengthen the *Non-conformists*, and keep up the Reputation of Sobriety among them. And the nearer they come to *Conformity*, the more dangerous they are; as being more able to supplant it. And thus the *Moderate* and *Reconcilers*, will be as the Wedge that is prest by both Sides, in the Cleft of *Church-Divisions*: And no *Side* liketh them, because they are not given up to the Factious Passions, or Interest of Either.

101. Only those will, in all these Extremities and Divisions, keep their Integrity; who are, 1. Wise. 2. Humble and Self-denying. 3. Charitable, and principled with a Spirit of Love. 4. And do take the Favour of *God*, and Heaven alone, for their Hope and Portion, whatever becometh of them in the World. But the WORLDLY Persecuting, and the SECTARIAN Party, will be both constituted by these Contrary Principles; 1. Ignorance and Error. 2. Pride of their own Understandings; every one thinking, that all are Intollerable, that are not of their Mind and Way. 3. Uncharitableness, Malice, or want of Love to others, as to themselves. 4. And overvaluing their Worldly Accommodations, Honours, and Estates.

102. Hereupon the *Instruments of a Foolish Shepherd*, will still be used to the greater Scattering of the Flocks. And because none are so able to Dispute against them, as the *Moderate*; therefore they will be taken for their most dangerous Adversaries: And when they are *greatly inclined* to the *Healing* of these Wounds, the *Violent* and *Lordly will not suffer them*; but will pour *Oyl* upon the *Flames*, which *Moderate Men* would quench. And (as if they were Blindfolding and Scourging *Christ* again) they will follow the People with afflicting Wounds; and then charge the *Moderate Ministers*, with their Discon-

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rents; and charge them, to reduce them to Peace and Conformity. And if they cannot get them to Love and Honour those that are still Scourging them with *Scorpions*, the Scourgers will lay the Blame on these Ministers; and say, It is all long of them, that the People love not those that Wound them. And they that *cry out* most for *Peace*, will not *endure* it; nor give the Peace-makers leave to do any thing, that will accomplish it: nor will keep the *Spurr* out of the Peoples Sides, whilst they look that others (spur'd more Sharply) should hold the Reins; which yet, at the same time, they take out of their Hands, and *forbid* them to hold, by forbidding them to *Preach the Gospel*. So that, it will be the Sum of their Expectations, [*Perform not the Office of Pastors, nor Preach the Gospel of Peace and Piety to the People, any more: But yet, without Preaching to them, see that you Teach them all to Love and Honour us, while we Silence you, and Afflict them; or else we will account you Intollerable, Seditious Schismaticks, and use you as such.*]

103. In some Kingdomes or Countries, it will be thought, that the People will be brought to no Obedience to the *Lordly Pastors*, till their most *able* or *moderate Ministers*, are kept from them, by Banishment, Imprisonment, or Confinement: Which will accordingly be done.

104. When the Ministers are Banished or Removed, that restrained the Peoples Passions, the People will make Preachers of *themselves*; even such as are suited to their Minds.

105. Where *Papists* or *Hereticks* are shut out by Laws, they will secretly contribute the utmost of their Endeavours, to make the Sufferings of *Dissenting Protestants*, as grievous as possibly they can; that in despite of them, their

their own Neceſſities may compel them, to cry out for *Liberty*; till they procured a common Tolleration for all, and opened the Door for *Papiſts* and *Hereticks*, as well as for *Themſelves*.

104. *Surely, Oppreſſion will make Wiſe Men Mad*, Eccleſ. 7. 7.

107. *Mad Men* will ſpeak *Madly*, and do *Madly*.

108. They that ſpeak and do *madly*, will be thought meeteſt for *Bedlam*, and for Chains.

109. When the *Miniſters* are Baniſhed or Removed, and the People left to their Paſſions, and their own-made-Guides and Teachers; paſſionate Women and Boyes, and unſetled Novices, will run into unwarrantable Words and Deeds; and will think thoſe Means lawful, which ſeem to promiſe them Deliverance, though they be ſuch as *God* forbiddeth.

110. The Seditions and Miſcarriages of ſome *Few* will be imputed to the *Innocent*.

111. For the ſake of ſuch Miſcarriages, in ſome Kingdomes, the Sword will be drawn againſt them, and the Blood of many will be ſhed.

112. Hereupon the miſ-guided, paſſionate Youth, being by the Proud *Clergy*, deprived of the Preſence of that Miniſtry that ſhould *moderate* them, are like enough to think Rebellion, and Reſiſting of Authority, a Lawful Means for their own Preſervation: And will plead the Law of Nature, and Neceſſity, for their Juſtification.

113. If any of the Sober, Wiſe, Experienced Paſtors be left among them, that would reſtrain them from unlawful ways, and perſwade them to patient Suffering; they will be taken for complying betrayers of Religion, and of the Peoples Lives; that would have them tamely Surrender their Throats to Butchery.

As

As in a Parenthesis, I will give them some instances for this Prognostick.

1. The great Lord *Du Plessis* (one of the most excellent Noble-Men that ever the Earth Bore, that is known to us by any History) being against the holding of an Assembly of the *French* Churches, against the Kings Prohibition, was rejected by the Assembly, as complying with the Courtiers, (because they said, the King had before promised, or granted them that Assembly): But the refusing of his Counsel, cost the Blood of many Thousand Protestants; and the loss of all their Garrisons, and Powers, and that lowness of the Protestant Interest there, that we see at this Day.

2. The great Divine *Peter De Moulin*, was also against the *Rochellers* Proceedings against the Kings Prohibitions (and so were some chief Protestant Nobles): But he was rejected by his own party; who paid for it, by the Blood of Thousands, and their ruin.

3. I lately Read of a King of *France*, that hearing that the Protestants made Verses and Pasquels against the Mass and Processions of the *Papists*, made a severe Law to prohibit it: When they durst not break that Law, their indiscreet Zeal carried them to make certain ridiculous Pictures of the Masse-Priests, and the Processions: which moderate Ministers would have diswaded them from, but were accounted Temporizers and Lukewarm: By which the King being exasperated, shut up the Protestant Churches, took away their Liberties, and it cost many Thousand Men their Lives. And the Question was, Whether *God* had Commanded such Jears, and Scorns, and Pictures, to be made at so dear a rate, as the rooting out of the Churches, and Religion, and the Peoples Lives.

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4. Great *Camero* (one of the most judicious Divines in the World) was in *Montabon*, when it stood out in Arms against the King (accounted formerly impregnable.) He was against their Resistance, & perswaded them to submit. The People of his own Religion, reviled him as a Traytor: one of the Souldiers threatned to run him Through: In a Scottish Passion he unbuttoned his Doublet, and cryed, *Feri miser, Strike varlet*, or *do thy worst*; And in the heat, striving to get his own Goods out of the City, fell into a Feavor and Dyed: The City was taken, and the rest of the holds through the Kingdom after it, to the great fall of all the Protestants, and the loss of many Thousand Lives.

114. Where the Devil can bring differences to extremities of Violence, the issues are not hard to be conjecturally fore-seen; but are such as my Prognosticks shall no further meddle with, than to foretell you, that both sides are *preparing* for the Increase of their *fury* and *extremities*, and at last for *Repentance*, or ruinous Calamities, if they do, as I have described.

115. Carnal and discontented States-men, and Politicians, will set in on both sides, to blow the Coals, and draw on feuds for their own Ends, and head the discontented People to their Ruine.

116. But in those Countrys, where the difference never cometh to such disorders, there will be a War bred, and kept up in the *Peoples Hearts*; and Neighbours will be against Neighbours, as *Guelphes* and *Gibellines*.

117. When Kingdomes are thus weakened by intestine discontents; it will increase the Hopes and Plots of forreign Enemies; and make them think that one Party (that Suffer) will be backward to their own defence, as

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thinking they can be no worse (which is the Hopes of the *Turks* in *Hungary*.)

118. It will be a great injury, and grief, and danger to Christian Kings and States, to have their Kingdomes and Common-wealths thus weakened, and the Cordial Love, and Assistance of their Subjects made so loose and so uncertain.

119. And it will be a continual vexation to Wise and Peaceable Princes, to Govern such divided, discontented People; But to rule a United, Loving, Concordant, Peaceable People, will be their Delight and Joy.

120. A WORLDLY, Covetous, Proud, Domineering, Malignant, Lazy *Clergy*, will in most Christian Nations, be the great Plague of the World, and troublers of Princes, and Dividers of Churches; who, for the Interest of their *Grandure*, and their *Wills*, will not give the Sober, and Peaceable, and Godly Ministers, or People, Leave to serve *God* quietly, and live in Peace. And the *Impatient, Self-conceited, Sectarian Spirit*, which like *Gun-Powder*, takes Fire upon such Injuries, is the secondary divider of the Churches, and hinderer of Christian Love and Peace; and by their *mutual Enmity* and *abuses*, they will drive each other so far into the Extremity of Aversation and Opposition, that they will but *make each other Mad*; and then like Mad-men, *run* and *quarrel*, while sober Men stand by and pitty them; but can help neither the one party, nor the other, nor preserve their own, or the publike Peace.

121. The grand Endeavour of the Worldly *Clergy*, will be (in most Kingdoms of the World) to *Engage Princes on their side*, and to *borrow their Sword*, to do their work with, against Gain-sayers: For they have no *Confidence* in the *Power of the Keys*; but will *despise* them *secretly* in their

their Hearts, as *leaden, uneffectual weapons*, while they make it the *glory* of their *order*, that the *Power of the Keys is theirs.*

122. If Princes ſuppreſs diſorders by the Sword, the ſaid *Clergy* will aſcribe the honor of it to themſelves; and ſay, It was *their order*, that kept up ſo much Order in the Churches: And when they have put Princes to that trouble, will aſſume to themſelves the praiſe.

123. The Devil will ſet in, and do his utmoſt, to make both Rulers and People believe, that all this Confuſion is long of the *Chriſtian Religion*, and the ſtrict Principles of the *Sacred Scriptures*; and ſo to make Men caſt off all Religion, and take Chriſtianity to be contrary to their Natural and Civil Intereſts.

124. And the *Papiſts* will every where perſwade High and Low, that all this cometh by meddling ſo much with the *Scriptures*, and buſying the Common People with *Religion*; and leaving every Man to be a *Diſcerning Judge* of *Truth* and *Duty*, inſtead of truſting *implicitely*, in the Judgment of their *Church*: And ſo they would tempt *Princes*, tamely to ſurrender *half their Government* (that is, in all Matters of *Religion*) to the *Pope*; and perſwade the *People*, to Reſign their *Reaſon* or *Humanity* to him; (that He who is ſo *far off*, may Rule it all over the World, by his *Miſſioners* and *Agents*, who muſt live upon the *Prey*) And then he knoweth, that he ſhall have both *Swords*, and be the Univerſal *King*.

125. To this end, they will ſtrive to make ſome *Rulers* as bad as they would have them, to do their Work, and to make the reſt *thought worſe* of than they are, that they may have a fair Pretenſe for their *Treaſons* and *Uſurpations*; which was the Caſe of all the *Writers*, that plead for *Pope Gregory* the Seventh, againſt the *Ger-*

man Emperours; who took that Advantage, to settle the *Cardinals* Power of *Elections*; and, in a *Council* at *Rome*, to declare the *Pope to be above the Emperour*, and to *Have Power to Depose him*: And as bad was done in the *General-Council*, at *Later*. under *Innocent* the Third. *Can.* 2, 3.

126. Concerning *Princes*, I shall give you no *Prognosticks*, but *Christ*'s; That it will *be as hard for a Rich Man to enter into Heaven, as for a* Camel *to go through a Needles Eye*. And therefore, that you may know what Men the *Rich* will be, in most Countries of the World.

127. And the *Rich* will be the Rulers of the World; (and its meet, it should be so: Not that Men should Rule because they are *Rich*, but that they that Rule should be *Rich*; and not exposed to Contempt, by a Vulgar Garb and State.)

128. But some Wise and Good *Princes* and *Magistrates*, *God* will raise up, to keep the Interest of *Truth* and *Justice*, from sinking in *Barbarousness*, and *Diabolical Wickedness*.

129. And where *Princes* and *Magistrates* are bad, they will *seldom* do so *much Hurt* as *Good*, or prove very Cruel, where the *Worldly* or *Corrupt Clergy*, do not animate and instigate them: Their *Reason*, their *Interest*, and their *Experience*, will lead them, by Man-like Usage, to seek the *Peoples Love* and *Quietness*, and their *Kingdomes Unity and Strength*. But Bloody Persecutions (such as that of the *Waldenses*, *Piedmont* lately, *France*, *Ireland*, Queen *Maries*, &c.) are ordinarily the Effects of *Clergy-Interest* and *Zeal*.

130. The Grand Designe of the *Devil*, through the World, will be to Corrupt the Two great *Ordinances* of *God*, *Magistracy* and *Ministry*; and turn them both against

gainst *Christ*, who giveth them their Power. The Instances of his Succeſs, are moſt Notorious, in the *TURKISH* EMPIRE, and the *PAPAL* KINGDOME, called by them, The *Catholick-Church:* (Which *Campanella, de Regno Dei*, doth labour to prove, by all the Propheſies cited by the *Millenarians*, or *Fifth-Monarchy-Men*, to be the True *Univerſal Kingdom* of *Chriſt*; in which, by his *Vicar* the *Pope*, he ſhall Reign over all the *Kings* and *Kingdomes* of the Earth.)

A Prognostication OF THE CHANGES That will be in CHRISTENDOM, IN THE Golden Age, AND Time of True *Reformation* and *Unity*.

1. BEcause it is made part of our Prayers, [*Thy will be done on Earth, as it is in Heaven*] and [*We look for a New Heaven, and a New Earth, wherein dwelleth Righteousness*] I hope, their Opinion is not True, who think that the *Earth* shall still grow liker and liker to *Hell*, till the general Conflagration turn it *into Hell*, and make it the proper Seat of the *Damned*. Yet, lest this *should prove True*,

True, I will place my Chiefest *Hopes in Heaven*; remembring who said, [*Sell all, and follow me, and thou shalt have Treasure in Heaven*;] (and not on Earth.) But *supposing*, that ever the World will come to *Full Reformation* and *Concord*, (which I am uncertain of, but do not despair of) I proceed to my *Prognosticks* of the way.

2. *God* will stir up some *happy King*, or *Governour*, in some Country of *Christendome*, endowed with *Wisdom* and *Consideration*; who shall discern the true *nature* of *Godlyness* and *Christianity*, and the Necessity and Excellency of *serious Religion*; and shall see what is the *Corruption* and *Hinderance* of it, in the VVorld: and shall place his *Honour* and *Felicity* in *pleasing God*, and *doing Good*, and attaining *everlasting Happyness*: and shall subject all worldly Respects, unto these high and glorious Ends. And shall know, that *Wisdom*, and *Godlyness*, and *Justice*, leave the most *precious Name* on Earth, and prepare for the most *Glorious Reward* in Heaven: In comparison of which, all *fleshly Pomp* and *Pleasure*, is Dross and Dung, and worthy of nothing but Contempt.

3. This *Prince* shall have a *discerning Mind*, to know *wise Men* from *Foolish*, *Good* from *Bad*; and among the Ministers of *Christ*, to discern the *Judicious*, *Spiritual*, *Heavenly*, *Sober*, *Charitable*, and *Peaceable* sort, from *Self-seeking*, *Worldly* Men; that make but a Trade of the Ministry, and strive not so much for *Heaven*, and the *Peoples Salvation*, as they do for worldly *Honours*, *Power*, and *Wealth*. And he shall discern how such do trouble the *Churches*, and the *World*, and cause Divisions, and stir up Violence, for their own VVorldly Interests, and Ends.

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4. He will take the Councel neither of *Worldlings*, nor true *Fanaticks*, and dividing Persons; but of the *Learned*, *Godly*, *Self-denying*, *Sober*, *Peaceable Divines*; with his *Grave* and *Reverend Senators*, *Judges*, and *Counsellors*; that know what is *Reason* and *Justice*, and what belongeth to the *Publick Good*, as well as to the true Intereſt of the *Church*, and of Mens Souls.

5. He will *know* thoſe Men, whom he is concerned to uſe, and to judge of, as far as may be, by *Perſonal Acquaintance* and *Obſervation*; and not by the *partial* Reports of *Adverſaries*, behind their Backs: And ſo he will neither be deceived in his Inſtruments, nor diſappointed by them.

6. He will call together the wiſe, *peace-making Perſons*; and with the ſtrickteſt Charge, commit to them the Endeavours of Reconciling and Uniting the ſeveral Parties; by drawing their Differences into the narroweſt Compaſs, and ſtating them rightlier, than paſſionate *Men* do; and by perſwading them to Love and Peace, and to all ſuch Abatements and Forbearances, as are neceſſary. And his own prudent Over-ſight and Authority, (like *Conſtantine*'s at *Nice*) will facilitate the Succeſs.

7. He, and his People will enquire, what *Terms of Concord* are meet, not only for ſome *One Corner* or *Country*, but for *All the Chriſtian World*; that when he hath found it out, he and his Kingdom may be a *Pattern to all Chriſtendome*, and the *Spring* and *Leven* of an Univerſal Concord of all true Chriſtians.

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8. Therefore, he will enquire of *Vincent. Lerinensis*, *Catholick* Terms of *Quod* 1. *Ab omnibus*. 2. *Ubiq*;. 3. *Semper, receptum est*.

1. What all Christians are agreed in, as Christians, in the Essentials of their Religion.
2. What all Christians did agree on, in the Apostles Time, which was the Time of greatest *Light*, *Love*, and *Purity*.
3. VVhat all Christians, in all Kingdoms of the VVorld, since then, to this day, in the midst of all their other Differences, have been, and still are agreed in, as their Religion.

For he will see, that there is no hope of Agreeing the Disagreeing VVorld, (at least, in many an Age) by *changing Mens Judgments* from what they are; and bringing them all in Controverted Things, to the *Mind of some Party*; nor to agree them on any Terms, in which they do not *really Agree*. But that their Concord must be founded in that, which they are *indeed all Agreed in*: Leaving the Superfluities or Additions of each Party, out of the Agreement.

9. The Peace-makers will then find, that Christian Religion is conteined in *Three Forms*.

1. In the *Sacramental-Covenant with* God *the Father, Son, and Holy-Ghost*, as the briefest *Formula*.
2. In the *Creed, Lord's-Prayer, and Decalogue*; as the Summaries of the *Credenda, Appetenda*, and *Agenda*, Matters of *Faith, Will*, (or *Desire*) and *Practice*, as the larger *Form*.
3. In that *Canon of Scripture, which all the Churches receive*, as the *largest Form* or Continent.

And that he who is *understandingly*, a *Sacramental-Covanter with* God *the Father, Son, and Holy-Ghost*, was ever taken

taken for a *Visible Christian*. And therefore, *Baptism* was called our *Christening*; and the *Baptized* taken for *Christians*, before they knew the *Controversies* of *this* Church, or *that*: And that the competent explicite Understanding of the *Creed*, *Lord's-Prayer*, and *Decalogue*, was ever taken for a competent Understanding of the *Sacramental-Covenant*, and more. And that he that *implicitely* receiveth the *commonly-received Canonical Scripture*, as *God's Word* (though he understand no more than as followeth) and that *explicitely* understandeth the *Creed*, *Lord's-Prayer*, and *Decalogue*, and receiveth them, and *consenteth* to the *Sacramental-Covenant*, alwayes was accounted, and is still to be accounted a *Christian*. On these Terms therefore, the *Peace-makers* will resolve to endeavour the Union of the Churches.

10. Therefore, they will pare off, and cast away, (as the *greatest Enemy* to *Unity*) all those *unnecessary Controversies*, or *Things doubtful*, which Christians (yea, or Divines) were never agreed in; and which never were the happy and successful Means or Terms of any *Extensive Concord*; and which have long been tryed, to be the *great Occasions* of all the *Scruples*, and *Contentions*, and *Divisions*, and *woful Consequents* in the Churches. And they will once more say, [IT SEEMETH GOOD TO THE HOLY-GHOST, and to Us, TO LAY UPON YOU NO GREATER BURDEN, THAN THESE NECESSARY THINGS, *Act.* 15.28.] All Christians shall in *general*, receive the *Canonical Scripture* as *God's* Word; and more *particularly*, the *Creed*, *Lord's-Prayer*, and *Decalogue*, as the Summary of *Necessaries*; and shall profess, with competent Understanding of it, their *Consent* to the *Sacramental-Covenant*; and vow, and devote themselves therein to *God*. And this shall be all the Title, which they shall be

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forced to ſhew, for their *Viſible, Church-Communion.* And though a higher Meaſure of the *Underſtanding* of the *ſame Principles* and *Rules*, ſhall be required in *Teachers*, than in the *Flock*; and accordingly, the *Ordainers* ſhall try *their Underſtandings*, together with their *Utterance* and *Miniſterial Readineſs* of Parts: Yet ſhall the *Teachers themſelves*, be (ordinarily) forced to no other *Subſcriptions*, *Profeſſions*, or *Oaths*, (beſides their *civil Allegiance*) than to *Aſſent* and *Conſent* to all afore-ſaid; and to *promiſe Miniſterial Fidelity in their Places.* All *Councils*, called *General* or *Provincial*, *Canons*, *Decretals*, *Articles*, *Formula's*, *Rubricks*, &c. ſhall be reſerved to their proper Uſe; but be no more uſed for enſnaring and dividing *Subſcriptions*, *Profeſſions*, or *Oaths*; or made the Engines to tear the *Churches.*

11. When all thoſe *Superfluities*, and Foot balls of Contention, are caſt out of the way, the Power of the *Keys*, or *Paſtoral Government*, ſhall come to be better known and exerciſed, and the *Primitive Diſcipline* ſet up; which took place, before *Cyril* of *Alexandria* took up the Sword, and Pride ſwelled the Biſhops into a Secular State, and way of Rule. Then it ſhall be *Church-Government*, to ſee that the People be duely taken in the *Sacramental-Covenant*, and *learn the Creed*, *Lord's-Prayer*, and *Decalogue*; and be inſtructed in the *Word of God*, and Live together in *Sobriety*, *Righteouſneſs*, and *Godlyneſs*. And the Paſtors ſhall leave all Secular Matters to the Magiſtrates; and be no more troubled, nor corrupted by their uſe of any *forcing* Power: Their Government ſhall be a *Paternal*, *Authoritative Exerciſe of Inſtruction, and of Love*; and no more: Like that of a *Tutor* to his *Pupils*, a *Phyſician* in his *Hoſpital*, a *Phyloſopher* in his *School*, (ſuppoſing a *Divine Commiſſion* and *Rule*.) The *Church* it ſelf, ſhall be all

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their *Courts*, (supposing the *Magistrates*) and the *People* the *Witnesses*; and the present *incumbent Pastors*, be the *Judges*, without Excommunicating and Absolving *Lay-Chancellors*, *Surrogates*, *Commissaries*, or *Officials*. And all the *Materials* of Contention being now gone, they shall have nothing to do in these Courts, but to try, whether the People have *learnt*, and *understand* their *Cathechisms*, and *consent to God's Covenant*, and *Communicate* in his *Worship*, with the *Church*: And when any are accused of *Wicked Living*, contrary to *Sobriety*, *Righteousness*, and *Godlyness*, to try, whether these Accusations be well proved: And if so, to *perswade* the Offenders to *Repent*; and by plain Scripture-Arguments, to *convince* them of the Sin; and with *Tears*, or *Fatherly Tenderness* and *Love*, to melt them into Remorse, and bring them to confess, and forsake the Sin. And if this cannot be done at once, to try again and again; and *pray* for their *Repentance*. And, when there is no other Remedy, [to *Declare such a one openly uncapable of Church-Communion*; *and to require the Church, to avoid Communion with him*; *and him, to forbear intruding into their Communion*: *and to bind him over by a Ministerial Denunciation of* God's *Displeasure*, (*as against the Impenitent*) *to answer it at the Bar of* God *himself*, *as one that is under his Wrath, till he do Repent*.] And this is the utmost of the Pastoral Power, that shall then be used, (supposing *private Admonitions*): And this only, in that *Church*, or *Congregation*, wherein the Sinner had before his Communion; and not at a distance, nor in other Churches, or Parts of the World, where the Pastor hath no Charge. Yea, this *Much* shall not be exercised Irregularly, and at Randome, to the Injury of the *Flock*; but under the Rules and Remedies afterward here exprest.

12. The *Primitive-Church-Form* shall be Restored: And as (where there are Christians enow) no Churches shall be too *small*, so none shall be *greater* for Number or Distance, than to be *one true particular Church*; that is, *A Society of Christians united as Pastor and People, for Personal Communion and Assistance in* God's *Publick Worship, and Holy Living:* That is, so many as may have this *Personal Communion*, if not *all at once*, yet *per vices*, as oft as is fit for them to meet with the Church, (which all in a Family, cannot usually do at once.) So that, *Ignatius* his Church-Mark shall be restored, [*To every Church there is one Altar, and one Bishop, with his Fellow-Presbyters and Deacons.*] And there shall no more be a Hundred, or Six Hundred, or a Thousand *Altars* to one Bishop, *primi Gradus*, and in one *Church* of the first Form, called a *Particular Church:* Nor shall all the Particular Churches be *Un-churched*, for want of *true Bishops*; nor all their *Pastors degraded* into a new Order of *Teaching-Ministers, that have no Power of Pastoral-Government:* Nor the *true Discipline* of the Churches, be made a *meer impossible thing*; whil'st it is to be exercised by *one Bishop* only, over many *hundred Congregations*; which do *every one* of them, afford *full work* for a *present Bishop*. Nor shall the *Bishops Office* be thought so *little Holy*, any more than *Preaching*, and *Sacramental-Administrations*, as to be performable by a *Lay-Delegate*, or any one that is not really a *Bishop*. But the People shall know them, that are *Over them in the Lord, which labor among them, and admonish them; and shall esteem them very highly in Love, for their Work sake; and shall be at Peace among themselves*, 1 Thes. 5. 12, 13. Such Bishops as Dr. *Hammond* in his *Annot.* describeth; that had but *One Church*, and *Preached, Baptized, Chatechized, Visited the Sick, took Care of the Poor, Administred the Lord's-Supper, Guided every*

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Congregation as present in Publick Worship, and privately instructed and watched over all the Flocks, shall be in *every Church* that can obtain such.

13. Where the Churches are so *great* as to *need* (as most will do) and so *happy* as to *obtain*, *many* faithful Presbyters or Pastors, whether they shall *Live together in a single Colledge-life*, or *Married*, and at a *distance*; and whether *one* as the *chief*, or Bishop, shall be *President*, and have a *Negative Voice*, or all be equal in a Concordant guidance of the Flocks, shall be left to the choise and liberty of the several Churches, by mutual Consent of *Pastors*, and *People*, and *Magistrates*, to do and vary, as their several States and Exigences shall require: And shall neither be called *Anti-christian* or *odious Tyranny* on the one side, nor made of *necessity* to the *Churches Communion*, or *peace*, on the other, as long as the *true Pastoral* or *Episcopal* Office is Exercised in every particular Church.

14. Neither Magistrates nor other Bishops, shall make the Bishops or Pastors Sermons, and Prayers for him; but leave it as the work of the speakers Office, to *word* his own Sermons and Prayers; and to choose a set-form or no set-form, the same or various, as the case requireth: yet so as to be responsible (as after) for all abuses and mal-administrations, and not suffered to deprave *Gods* Worship, by confusion or hurtful Errours, or passionate and perverse Expressions: But to be assisted, and directed to use his Office in the most edifying ways, by such kind of helps, as his personal weaknesses shall require. And where set-forms are used, none shall quarrel with them as unlawful.

15. None of the People shall have the high *Priviledges* of *Church Communion*, and *Sacraments* bestowed on them, *against their Wills*: No more than a Man *impenitent* and *unwilling*, shall be Ministerially *Absolved* from the Guilt of Sin. For every Sacramental Administration, whether of Baptism, or of the Body and Blood of *Christ*, is as full an Act of *Ministerial Absolution* as any Pastor can perform: And what he doth to *particular Persons* upon their *Penitence* after a lapse, that the Pastor doth to the *whole Church* at the *Lords Supper*. And as *Consent* is made by *Christ*, the *Condition* of *Pardon* and *Covenant-Benifits*, which no *Non-consenter* hath a Title to; so therefore *Professed Consent* is necessary to the *Sacramental Collation* or *Investiture*: And those that are but *constrained* by the apparent danger of a *Fine* or *Jail*, are not to be accounted *Voluntary Consenters* by the Church; when the Lord of the Church will account none for *Consenters*, that will not *forsake all*, and endure Fines and Jailes, rather than to be deprived of the benefits of Mystical and Visible Church-Communion. The Magistrate therefore will Wisely, and Moderately, bring all the People to *Hear* that which is necessary to their good; but will not by Penalties, force the *unwilling* to *receive* either *Absolutions* or *Communion* with the Church, in its special priviledges. But if the Baptized refuse Church-Communion afterwards, they lamentably punish themselves; And if it be found meet to declare them Excommunicate, it will be a terrible penalty, sufficient to its proper use.

16. The Magistrate will not Imprison, Harm, Confiscate, Banish, or otherwise punish any of his Subjects, *eo nomine*, because they are Excommunicate: For that is to punish his *Body*, because his *Soul* is *punished*. Nor will he

he hearken to those *unbelieving* Clergy-Men, that cry up the *Power of the Keys* as *their Office*; and when they have done, *scorn it* as an *uneffectual shaddow* of Power, which will do nothing without the Magistrates *force*. But he will *himself hear*, and *judge* before he Punish, and not be debased to be the Clergies *Executioner*, to punish before he have *tryed the Cause*: Because Clergy-Mens Pride and Passions, may else ingage him to be the Instrument of their Vices and Revenge. Yea, as he that seeth a Man punished in one Court, will be the more *delatory* to bring him to punishment in another, for the same Crime; so the Magistrate that seeth a Man *Excommunicated* for his fault, will rather *delay* his civil force against that Man, to see what effect his Excommunication will have: Because the Conjunction of the *Sword* against the *Excommunicate as such*, doth corrupt *Christs* Ordinance, and make the Fruit of it utterly undiscernable, so that no one can see whether ever it did any thing at all, or whether all was done by the fear of the Sword. And verily, a faithful Minister, that seeth a Sinner come to Confession of his fault, but when he must else lye in *Jail* and be *undone*, will be loath to take that Man for a true Penitent. And to force Pastors to *absolve* or give the *Sacrament*, to every one that had *rather take it*, than *lye in Jail* and be *undone*, is to set up such new Terms of Church Communion, which *Christ* will give Men little thanks for. *Church Communion* is only a Priviledge due to *Volunteers* and *Penitents*. But yet the Magistrate may punish Men with Fines or other Penalties, for the *same faults*, for which they are Excommunicate, having Tryed and Judged them in his own Court: But not *quaterus Excommunicate*, but according to the nature of the Crime.

17. The

17. The Schools of Learning and Academies, ſhall not Educate Youth, either in Idleneſs, Luxury, or Hypocritical formality; but under Learned, Pious Tutors, in Learning, Sobriety and Piety; From whence they ſhall not over-haſtily leap into the Paſtoral Office.

18. None under Thirty Years of Age (at what time Chriſt himſelf entered on his publick Works) ſhall take a Paſtoral Charge, except in caſe of meer neceſſity of the Church, no not on pretence of Extraordinary fitneſs: But till then ſhall imploy themſelves as Learners, Catechiſts, School-Maſters, or Probationers. Nor ſhall they meddle in the Pulpits, with matters of ſuch Controverſies, as the Church is in Danger to be troubled with.

19. Miniſters ſhall all be commanded by the Magiſtrate, and adviſed by the Neighbour Paſtors, to forbear all *unneceſſary Controverſies* in the *Pulpits*; and to teach the people the foreſaid Subſtantials, the *Covenant of Grace*, the *Creed*, *Lords Prayer*, and *Decalogue*, the Duties of *Faith*, *Love*, *Repentance*, and *Obedience*: And ſhall reſerve their *Subtiler* and curious Speculations, for Schools and Theological Writings; And ſo the Chriſtian People ſhall be bred up in the Primitive, Plain, Simplicity of Doctrine and Religion; And their Brains ſhall not be heated, and racked with thoſe new-coined Phraſes and Subtilties, which will but diſtemper them into a proud, contentious, wrangling Diſeaſe; but will not be truly underſtood by them, when all's done. And ſo when it is the peoples work, to hear only (uſually) the Doctrine of the Catechiſme, and ſimple old Chriſtianity, and to talk of no other; 1. Their time will be employed in promoting Faith, Repentance, Love, and Obedience, which

which was wont to be ſpent in vain Janglings, and ſtrife of Words. And, 2. Religion will be an *eaſier* thing; and conſequently, will be more *common*, (as cheap Food and Rayment is every ones Penny-worth): And Miniſters may hope to bring the *generality* of their People, to be ſavingly and practically Religious: Whereas the Fine ſpun Religion of *Noveliſts*, and *Wranglers*, that pretend new Light and Increaſe of Knowledge, doth not only dwindle into a Cob-web of no Uſe, or Life, or Power; but muſt be confined to a *Few*, that can have leiſure to learn to Talk in new Phraſes, and will but become the Matter of ignorant Men's Pride and Oſtentation; and make them think, that they only are the Religious People; and all that cannot talk as they, are Prophane, and not to be admitted to their Communion. When as the *Apoſtolick*, *Primitive*, *plain Religion*, without the Laces, and Whimſies, that Dreamers have ſince introduced, would make Men *Humble*, *Holy*, *Heavenly*, *Obedient*, *Meek*, and *Patient*; and ſpare Men the Loſs of a great deal of Time.

20. The Maintenance of the Miniſtry ſhall neither be ſo *poor*, as to diſcourage Men from devoting their Children to the Office, or diſable them from a total Addictedneſs to their proper Work, by any diſtracting Wants or Cares; or yet wholly diſable them from Works of Charity: Nor yet ſo *Great*, as may be a ſtrong Bait to Proud, Covetous, Worldly minded Men, to intrude into the Miniſtry for fleſhly Ends. It ſhall be ſo *much*, as that the *Burden* of their Calling may not be increaſed by Want: But yet not ſo *much*, but that *Self-denyal* ſhall be Exerciſed by all that under-take the Miniſtry; and of the Two, the Burden of the Miniſterial Labors, with its proper Sufferings, ſhall to Fleſh and Blood, ſeem to

preponderate the worldly Advantage. So greatly needful is it to the Church, that all Miniſters be Self-denying Men; that valuing Things ſpiritually, can practiſe Humility, Mortification, and Contempt of the World, as well as preach it.

21. There ſhall be a *Treble-Lock* upon the Door of the Miniſtry:

1. Whether they are fit to be *Miniſters in the general*, the *Ordainers* ſhall judge.
2. Whether they are fit to be the *Paſtors of this*, or that *particular Church*; the *Members of the Church* ſhall ſo far judge, as that none ſhall become their Paſtors, without their *own conſent*.
3. Whether they be fit for the *Magiſtrates Countenance*, *Maintenance*, and *Protection*, the *Magiſtrate* himſelf ſhall judge.

And therefore, all Three ſhall ſeverally try, and approve each Paſtor: Yet ſo, that the *Two Firſt* only be taken, as neceſſary to the *Office it ſelf*; and the *Third* only, to the *Maintenance* and *Encouragement*, or *Defence* of the Officer. And though ſometimes, this may occaſion Diſagreements and Delayes, for a time; yet ordinarily, the ſecuring of a Faithful Miniſtry, and other good Effects, will countervail many ſuch Inconveniences.

22. No *One Church*, ſhall have the Government of *Another Church*: And the ſecular Differences of *Metropolitans*, *Patriarcks*, &c. which was ſet up in one Empire, upon ſecular Accounts, and from ſecular Reaſons, ſhall all ceaſe. And no Differences ſhall be made *neceſſary* among them, which Chriſt hath not made neceſſary. But Chriſtian Princes ſhall take warning by the *Greek* and *Latine* Churches,

Churches, and by all the Calamities and Ruins, which have been caused in the Christian World; by Bishops striving who should be the Greatest, when *Christ* decided the Controversie long ago, *Luk.* 22.

23. As Christians hold *Personal, Christian Communion*, in their several *particular* Churches; so *Churches* shall hold a *Communion of Churches*, by necessary Correspondencies, and Associations: Not making a *Major Vote* of Bishops in *Synods*, to have a proper *Government* over the *Minor Part*. But that by *counsel* and *concord*, they may *help* and *strengthen* one another; and secure the *common Interest* of Christianity. And that he that is a Member of one Church, may be received of the Rest; and he that is cast out of One, may not be received by the Rest, unless he be wronged. So that, it shall not be *One Politick Church*; but a *Communion of Churches*.

24. The Means of this Communion shall be,
1. By *Messengers*.
2. By *Letters* and *Certificates* Communicatory.
3. By *Synods*.

25. These *Synods* shall, as to a *few Neighbour Churches*, be *ordinary* and *stated*: And the Meetings of Ministers in them, shall be improved;
1. To the Directing and Counselling of one another, in matters doubtful; especially of Discipline.
2. To edify each other by Conference, Prayer, and Disputations.
3. That the Younger may be Educated under the grave Advice and Counsels of the Elder.
4. That the Concord of Themselves, and the Churches under them, may be preserved.

But if they would grow Imperious, Tyrannical, Heretical, or Contentious, the *Magiſtrate* ſhall hinder their ſtated, ordinary Meetings; that it be not accounted a thing ſimply neceſſary, nor uſed to the Diſturbance of the Church or States. And all Provincial, National, and larger Councels, ſhall be held by the *Magiſtrates Conſent*.

26. He that taketh himſelf to be wrongfully Excommunicated in one Church, ſhall have a Treble Remedy:

1. To have his Cauſe heard by the *Aſſociated Paſtors* of the Neighbour-Churches; though not as *Rulers* of the Biſhop, or Paſtor of that particular Church; yet as *Counſellors*, and ſuch whoſe Judgment bindeth to *Concord* in lawful things.
2. To be *admitted* by *another Church*, if it appear that he is wronged. And,
3. To appeal to the *Magiſtrate*, as the Preſerver of *Juſtice*, and *Order*, in all Societies.

27. The *Magiſtrate* ſhall appoint ſome of the moſt Grave, and Wiſe, and Godly, and Moderate of the *Miniſters*, to have a *general Inſpection* over *many Churches*; and to ſee, that they be *well Taught* and *Ordered*, and that *Paſtors* and *People* do their Duty: who ſhall therefore oft *Viſit them*, and ſhall Inſtruct and Exhort the Younger *Miniſters*; and with the *countenance* of the *Magiſtrate*, and their own *Seigniority* and *Ability*, ſhall rebuke the Sloathful and Faulty *Miniſters*; and perſwade them to Diligence and Fidelity: But ſhall Exerciſe no outward Force by the Sword; nor any Excommunication by themſelves alone, or otherwiſe than in the fore-ſaid Regular way.

28. All

28. All *Ordinations* shall be performed, (except in case of Necessity) either in the *Assembly* of the *Associated Pastors*, with their *President*; or in the *Vacant Church*, by some of them, appointed by the rest: Or by the *General Visiter*, last mentioned, with a competent Number of Assistants. But still, an *Ordination* to the *Ministry in general*, shall not be taken to be formally the same; as the *affixing him to this or that Church*, in particular: No more, than the *Licensing* of a *Physician*, is the same with the Affixing him to a *particular Hospital*.

29. A Catalogue shall be drawn up, of some of the *greatest Verities*, which are not *expressly* found in the *Creed*, *Lord's-Prayer*, or *Decalogue*; which, as the *Articles of Confession*, of the Associated Churches of the Nation, shall serve for these Three Uses:

1. To satisfie all Forreign Churches, against any Accusation, that they are Orthodox.
2. To examine the Knowledge of such as are admitted to the *Ministry*, by: (but not to be Subscribed, unless only as to a general Acknowledgment of the Soundness of their Doctrine; without saying that, *There is nothing Faulty in them.*)
3. To be a Rule of *Restraint* to *Ministers*, in their Preaching; that none be allowed publickly, after Admonition, to Preach against any Doctrine contained in them.

30. The Usurped, Ecclesiastical Power, of *Bishops*, and *Presbyteries*, and *Councils*, (which were *co-ercive*, or *imitated*, *secular Courts*, or *bound* the *Magistrate* to *execute* their Decrees) being cast out, and all Pastors restrained from playing the Bishops in other Churches, out of their

own Charge; The *Magistrate* shall Exercise all *Co-ercive*, *Church-Government* himself; and no more trust the Sword directly, or indirectly, in the Hands of the Clergy, who have long used it so unhappily, to the Disturbance of the Christian World, and the shedding of so much Innocent Blood. Where it may be had, there shall be a *Church-Justice*, or *Magistrate*, in every considerable Parish; who being *present*, shall himself hear how *Ministers* preach, and behave themselves among their People. And all Ministers and Churches shall be Responsible to the *Magistrate*, for all Abuses, and mal-Administration. If any Minister Preach or Pray seditiously, abusively, factiously, railingly, against tolerable Dissenters, to the destroying of Christian Love and Unity, or Heretically, to the Danger of the Peoples Souls; or shall exercise Tyranny over the People, or live a Vicious Life; or be negligent in his Office of Teaching, Worship, or Discipline, or otherwise grosly mis-behave himself: He shall be Responsible both (as afore-said) to the *Associated Pastors* and *Visitor*, (or Arch-Bishop) and also to the *Magistrate*; who shall Rebuke and Correct him, according to the measure of his Offence. And it shall appear, that the *Magistrate* is sufficient for *all Co-ercive*, *Church-Government*, without *all* the *Clergies Usurpations*; which uphold the *Roman*, and other *Tyrannical* Societies.

31. The Question, *Who shall be Judge of Heresie, Schisme*, or *Church-Sins*? shall be thus decided.

1. The *Bishops* or *Pastors* of the *particular Churches*, shall be the Judges; *who is to be denyed Communion in their Churches, as Hereticks, Schismaticks*, &c.
2. The *Associated Churches* shall be Judges, (in their *Synods*, or by other Correspondence) *who is to be commonly denyed Communion in all their Churches*;

Churches; and what Paſtors and Churches, ſhall have the *Dextram Communionis*, and who not.

3. The *Magiſtrate* ſhall be the *only Judge*, who is to be *puniſhed for Hereſie* or *Schiſm*, &c. with *Fines*, or any *Outward*, *Corporal Penalty*. And no one ſhall uſurp the others Right.

32. The Magiſtrate ſhall ſilence all Preachers that after due Admonition, ſo groſly miſ-behave themſelves in *Doctrine*, *Worſhip*, or *Converſation*, as to be the Plagues of the Churches, and to do apparently more hurt than good. But as to all worthy and able Miniſters, if they commit any fault, they ſhall be puniſhed as other Subjects, only with ſuch Penalties as ſhall not by ſilencing or reſtraint, be a puniſhment to the innocent peoples Souls, nor hinder the Preaching of the Goſpel of Salvation: Even as if the common Bakers, Brewers, Butchers, Carpenters, perform their work perniciouſly (Poiſoning their Beer, Bread, and Meat) they ſhall be forbid the Trade: But for other faults, they ſhall be ſo puniſhed, that the People be not left without Bread, Beer, Meat, Houſes, for *their* faults.

33. If any *Hereticks* (as *Arrians*, *Socinians*, &c.) would creep into the Miniſtry, there ſhall not be *new-forms* of *Subſcription* made to keep them out (which its like, with their vicious Conſciences would be uneffectual, and would open a Gap to the old Church-Tyrannies and Diviſions); nor an *uncertain Evil* be *uneffectually reſiſted* by a *certain greater Miſchief*. But while he keepeth his Errour to himſelf, he is no *Heretick* as to the Church (*non apparere* being equal to *non eſſe*:) And when he *venteth* his *Hereſy*, he is reſponſible all the ways aforeſaid, and may be by the *Magiſtrate puniſhed* for his Crime, and by the *Churches* be branded as none of their Communion;

nion; which is the regular way of reforming Crimes, *viz.* By *Judgment* and *Execution*, and not by making new *Rules* and *Laws*, as fast as Men break the old: As though *Laws* could be made, which no Man can break.

34. The Magistrate shall *countenance* or *tolerate* no Sin or Errour, so far as he can cure it by just Remedies, which will not do more harm than good: But he shall *unwillingly tolerate many tolerable* Errours and Faults; because it is not in his Power to remedy them, by such means. But,

1. The *Sound and Concordant Ministry only*, shall have his *Countenance* and *Maintenance*.
2. *Smaller Errours* and *Disorders*, shall be best cured by gentle Rebukes, and *Discountenance*, and denyal of *Maintenance*; together with the *disgrace* that will be cast upon them, by the judgment and dissent of all the united Concordant Ministers and Churches (which two together will do more and better, than Exasperating Cruelties will do.)
3. The *publishing* of *pernicious Principles*, shall be restrained more severely.

But though Men may be *restrained* from *venting pernicious Falsehoods*, they cannot be *Constrained* to *believe* the Truth (we are not so happy;) Nor shall they be *Constrained* to lie, and *say* that they believe it when they do not.

35. All matters of Quarrels, division and cruel usage of each other, being thus cut off and gone; bitterness, and revengeful thoughts will cease, and Love will revive in all Mens Breasts, and Unity, and Peace will follow

of

of its own accord. And if any Heretical or contentious Sect arise, the Hearts of all United People will so rise against them, that *desertion* and *shame* will quickly Kill them.

36. Then will the Hearts of the People cleave to their Pastors: And they will be no more put on the great difficulties of *Loving the Bishops that hurt them*, or of *Loving them in Jailes*; But it will be as *easy* to Love them, when they feel the Love to their Souls in the labours and kindness of their Pastors, as to Love their dearest and nearest Friends. And then Love, will open the Peoples Ears to the Teachers Doctrine, and it will do them good: And then the labours and lives of faithful Ministers, will be sweet and easy, when the Love, and the Unity, and Faithfulness of the People, is their dayly Encouragement. O how good, and how happy will it be for Pastors and People, thus to Live in Love and Unity! It will not only mind us of *Aarons* perfume, but of the Spirit of Love that dwelt in our Redeemer, and which he promised should be his *Seal and Mark* upon all his true Disciples! Yea, and of the *Celestial Society*, and Life of *perfect Love*.

37. Then shall Neighbours exercise their Charity, for the help of the Ignorant about them, without the suspicions of venting Heresies, or Sedition, or Encroaching on the Pastors Office. And Neighbours when they come together, shall not take Praying together, or holy Conference, or singing Gods Praise, or Reading good Books, or repeating their Teachers Sermons, or Counselling each other, to be a bad or dangerous work: But the Ignorant, that cannot spend the Lords day in holy Exercises at home (because they cannot Read or remember

 much)

much) ſhall joyn with the Families of their more Underſtanding Neighbours, who can help them; (as they met *Act.* 12. 12. for Prayer; and as Neighbour-Families were to joyn in Eating the *Paſſover*, with the Family that had not enow to Eat it.) For *Love* and *Unity* ſhall end theſe Jealouſies. And all ſhall be done under the Guidance and Over-ſight of their Paſtors; and not in Enmity or Oppoſition to them, or to the Concordant Church-Aſſemblies. And, O what Helps and Comfort will this be to all Faithful Paſtors, when all the Work lyeth not on them alone! but every one ſets his Hand to Build, in his proper place! And when they that Converſe together all the Week, are ſeconding that which he more ſeldom teacheth them in Publick.

38. The Younger ſort of *Miniſters*, that are now Bred up in *Vulcan's Forge*, ſhall be then Trained up under *grave* and *peaceable Men*; where *uniting*, and *peace-making* Principles, ſhall be the Rudiments of their *Literature*.

39. And the *Younger* ſort of the *People*, ſhall be no more tempted into envious Heats againſt their Afflicters; nor into contentious Sects, becauſe of Controverſies: But ſhall be fed with the Milk of peaceable Principles, and be Educated in the Love of *Love* it ſelf. And the *names* of *Sects*, and *Church-Diviſions*, and proud Pretendings, ſhall by uſe, be made as diſgraceful, as now the Names of *Swearing*, *Drunkenneſs*, and *Whoredom* are.

40. And, O how Dear! how Amiable! how Honourable will their Governours be, to ſuch a People! (Eſpecially, that Bleſſed *Prince*, that ſhall firſt perform this Work!) How heartily will they Pray for them, Plead for

for them, and Fight for them! And, How freely will they Contribute any thing in their Power, to their Aids! And, How impatient will they be against every Word, that would dishonour them! How Blessed will the People be under such a *Prince!* And, How Sweet and Easie will the Life of that *Prince* be, that is to Govern such a People!

Grant, O *Lord*, that this great Honour and Comfort, may fall into the Hands of the King of *England*, before all others in the World! Kings will then see, that it is their *Interest*, their *Honour*, and their greatest *Happyness* on Earth, to be the *Wise*, *Pious*, *Righteous* Governours, of a *Wise*, *Pious*, *Just*, *United* People; that Love them so much, that still they would fain serve them better, than they are able.

41. The Ignorant, Vulgar, and Ruder sort, observing this Amiable Concord, and all the blessed Fruits thereof, will admire Religion, and fall in Love with it: And Multitudes, that shall be saved, will be dayly added to the seriously Religious; and the House of *Christ*, will be filled with Guests.

42. Hereupon the Scandalous and Flagitious Lives of Common *Protestants*, will be much cured: For the Number of the *Flagitious*, will grow small; and Crimes will be under common Disgrace. Besides that, they will be punished by the *Magistrate*: So that, gross Sin will be a Marvail.

43. The Books of plain Doctrine, and holy Living, with the *Pacificatory Treatises* of *Reconcilers*, will then be most in *Esteem* and *Use*; which now are so Dis-relished by turbulent, discontented, siding Persons. And abun-

 dance,

dance of Controversal-Writings, about Church-Government, *Liturgies*, Ceremonies, and many other Matters, will be forgotten, and cast aside, as useless Things: For the *Swords* shall be made into *Plow-Shares*, and *Pruning-Hooks*.

44. The happy Example of that happy *Prince*, and Country, that shall begin and first accomplish this Work, will be Famous through all the *Protestant-Churches*; and will enflame such Desires of Imitation in them all, and be such a ready Direction in the way, that it will greatly expedite their answerable Reformation. And the Famous Felicity of that *Prince*, in the *Reformation* and *Concord* of his Subjects, will kindle in the Hearts of other *Protestant-Princes* and States, an Earnest Desire of the same Felicity. And so, as upon the Invention of *Printing*, and of *Guns*, the World was presently possessed of *Guns*, and of *Printed-Books*, that never before attained any such thing: So here; they that see the Happyness of one Kingdom brought about, and see how it was done, will have Matter enough before their Eyes, both to excite their Desires, and guide their Endeavours, in the Means to bring all this to pass.

45. The *Protestant* Kingdoms and States, being thus Reformed, and United in themselves, will be enflamed with an earnest desire of the good of all other Churches, and of all the World: And therefore, as Divines have held something called *General Councils* for the Union of all those Churches; so these Princes will by their Agents hold Assemblies for maintaining Correspondency, to the carrying on of the common good of the World, by the Advantage of their *United Counsels*, and *Strength*: And then no Enemy can stand long before them. For, they

they that Love, and ſerve them Zealouſly at home, will venture their Lives for them Zealouſly abroad, if there be Cauſe.

46. The excellent, and ſucceſsful uſe of the *Magiſtrates Government* of the *Churches in their Dominions*, will quite ſhame all the uſurping claims of the *Pope, and General Councels*, and their mungrel Eccleſiaſtick Courts, and all the train of *Artifices* and *Offices*, by which their Government of the World is managed: And the World, and eſpecially Princes will plainly ſee how much they were abuſed by their Uſurpations; and that there is no need of *Pope* or *Cardinal*, nor any of thoſe Officers or Acts at all: But that theſe are the meer Contrivances of Carnal Policy, to keep up an Earthly Kingdom under the name of the *Catholick* Church. And alſo the *Purity and Unity* of the Reformed Churches, where the vulgar have more Religion and Union, than *their Monaſteries*, will dazzle the Eyes of the *Popiſh* Princes, States, and People; And when they ſee better, and eſpecially the happineſs of the Princes, they will forſake the Uſurper that had Captivated them by fraud, and will aſſume their freedom and felicity; And ſo the *Roman* Church-Kingdom will fall.

47. The deluded *Mahometans* ſeeing the Unity, and Glory of Chriſtendom, as they were before kept from Chriſt by the *wicked* Lives, and the *Diviſions* of Chriſtians (thinking that we are far worſe than they) ſo now they will be brought to *admire* and *honour* the Chriſtian Name, and *fear* the Power of the Chriſtian Princes. And one part of them will turn Chriſtians; and the reſt, even the Turkiſh Power, the Chriſtians force by the Power of God, will eaſily break. And ſo the Eaſtern

Churches

Churches will be delivered, and reformed; and the *Mahometans* come into the Faith of Christ.

48. The poor scattered *Jews* also, when they see the Glory and Concord of Christians, will be convinced that Christ is indeed the true *Messias:* And being Converted perhaps, shall by the Christian Powers, be some of them Re-established in their own Land: But not to their antient *peculiarity*, or *policy* and *Law*.

49. And then the Christian-Zeal, will work to the Conversion of the poor Idolatrous, Heathen World; And part of them will yield to Reason and Faith, and the rest by just victories be subdued. And so the Kingdoms of the World, will become the Kingdoms of the Lord, and his Christ; And the Gospel shall be Preached in all the World.

50. And when the Kingdom of Grace is perfected, and hath had its time, the Kingdom of *Glory* shall appear, upon the Glorious appearing of Christ our King; and the Dead shall Arise; and they that have overcome, shall Reign with Christ, and sit with him upon the Throne, even as he overcame, and is set down with the Father on his Throne. *Amen. Even so come Lord Jesus.*

John

John 17. 20, 21, 22, 23, 24.

Neither Pray I for these alone, but for them also, which shall believe on me through their word: that they all may be one, as thou Father, art in me, and I in thee; that they also may be one in us, that the World may believe that thou hast sent me: And the Glory which thou gavest me, I have given them; that they may be One, even as we are One. I in them, and Thou in Me; that they may be made perfect in One, and that the World may know that thou hast sent Me, and hast Loved them, as thou hast Loved Me; Father, I will that they also whom thou hast given Me, be with Me where I am, that they may behold My Glory, which thou hast given Me.

Object.

But if this World should ever become so happy, it would be more amiable, and so be a greater snare to our Affections, and make us willing to stay from Heaven.

Answer.

No Amiableness or Pleasantness, stealeth the Heart from God, or keepeth it from Heaven, but that which *hideth* the Glory and Goodness of God and Heaven, from our

our Minds, or *corrupteth*, and *diverteth* the will and affections by ſome inconſiſtency or contrarity: But the *ſpiritual excellency* of the *Reformed Concordant Church* on Earth, will ſo much more clearly Repreſent Heaven to our conceptions, and give our Hearts ſo pleaſant a foretaſt of it, that above all things it will Excite our deſires of that fuller Glory, and call us moſt Powerfully to a Heavenly Mind and Life: As the *firſt-fruits*, and *earneſt* do make us deſire the Harveſt, and the full Poſſeſſion. And as now thoſe that Live in the moſt Heavenly Society, and under the moſt Excellent helps and means, have uſually more Heavenly Minds and Lives, than they that in more tempting and diſtracting Company, never enjoy ſuch Heavenly beams.

CON-

Consectary.

ALL the *Romish*-Dreams of *Church-Union*, arise from Ignorance of the true State and Interest of the Church, and the true and necessary Terms of Union.

And all the Plots also, of the *Moderating Papists*, that Talk of a *Political Church-Catholick*, having a *Visible Constitutive*, or *Governing-Head*; whether *Monarchial*, (the *Pope*); or *Aristocratical* or *Democratical*, (the *Patriarchs*; or a *General-Council*): And that Talk of *Universal Laws* of *this Church*, made by such a *Universal-Head*; besides the Universal Laws of *Christ*, And falsly feign the Councils called *General*, in a *Particular Empire*, called or ruled by *one Emperour only*, in his *own Dominions*; to have been *Universal*, *as to all the Catholick Churches on Earth*, And that feign these Councils to have been *Infallible*, which so often erred, and croft

each other: And that set the World upon the undeterminable Controversie, *Which were true General Councils*; and, *How many* we must Receive, and Conform to: Whether only *Four*, or *Six*, or *Eight*; and till what Age. And that would perswade the Christian World, that what-ever diversity of Canons, Customs, or Church-Laws, or Ceremonies, are allowed among them, it must all be done or held by *this same Authority* of the *Pope*, or *Council*, or *Both*: to which (though Foreign) *Kings* and *Bishops* must all be subject; and from which, they must receive their Christianity; and by which, all their *Reformations* must be tryed, And that none must be taken as *Catholicks*, nor any *Churches tolerated*, that hold not such a *Factious Union*, under such an *Usurping Head*, Personal or Collective, But as *Tertullian* speaketh, rather than endure such Wiser and Better Societies; *Solitudinem facerent, & vocarent Pacem*; And as a **Worldy Clergy,** whose *Church* and *Kingdom* is only *of* and *in this* World, would banish from it all (save a *Lifeless-Image*) which hath any Kin to Heaven; and suffer none to Live in *this* World among them, but themselves.

I say, all this is, 1. From Ignorance of the True Nature of the Christian Religion, Church-State, and Terms of Unity and Concord; which I have

have lately opened in a Book, Entituled, [**The true and only Terms of the Concord of all the Churches.**]

2. And from Contention about Ambiguous Words, and Self-Conceitedness in their Controversies, ignorantly thence raised; which I have sought to End in a Book, called, [**Catholick Theology.**]

3. And from vicious Passions and Partiality; which I have sought to Heal in a Book, called, [**The Cure of Church-Divisions.**]

All written long since the Writing of this Foregoing *Prognostication.*

FINIS.